

W. J. J.

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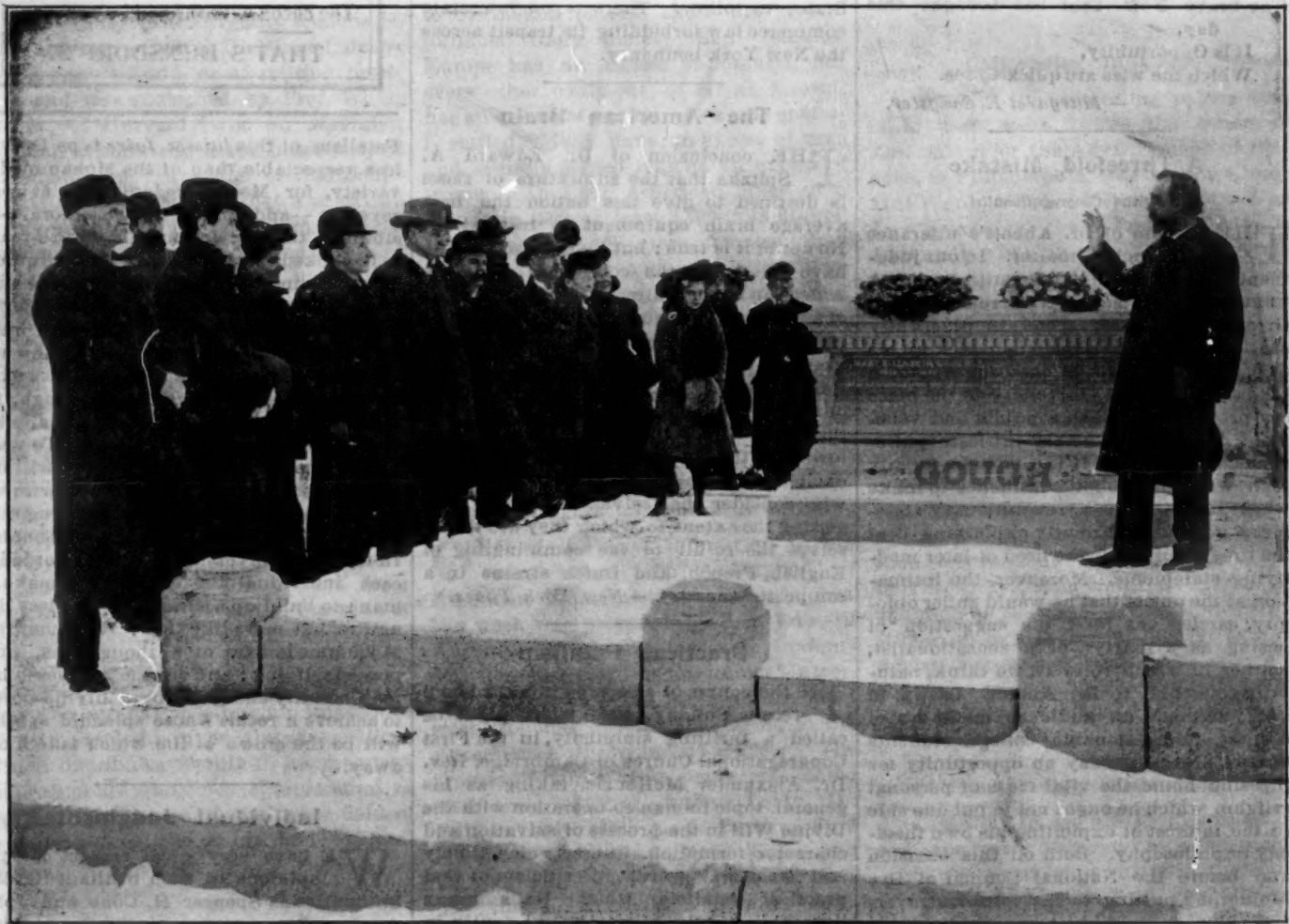
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Zion's Herald

WEDNESDAY, JANUARY 4, 1905

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Photographed by E. B. Luce, Worcester

MR. E. TENNYSON SMITH, OF ENGLAND, SPEAKING AT THE GRAVE OF JOHN B. DOUGH

See page 6

C. H. J. KIMBALL
THE INSURANCE AGENT
IN BOSTON

THE NEW YEAR

The clock struck twelve in the tall church tower,

And the Old Year slipped away,
To be lost in the crowd of phantom years
In the House of Dreams that stay
All wrapped in their cloaks of gray.

Then swift and sweet o'er the door's worn sill

Came the youngest child of Time,
With a gay little bow, and a merry laugh,
And a voice like bells a-chime,
Challenging frost and rime.

He found there was plenty for him to do,
The strong and the weak were here,
And both held out their hands to him,
And gave him greetings dear,
The beautiful young New Year.

"You must bring us better days," they said,

"The Old Year was a cheat ;"
Which I think was mean when the year was dead ;
Such fate do dead years meet,
To be spurned by scornful feet !

"I bring you the best a year can bring,"
The newcomer stoutly spake ;

"The chance of work, the gift of trust,
And the bread of love to break,
It but my gifts you'll take."

The noblest thing a year can lay
In the lap of you or me,

The brave New Year has brought this day,

It is Opportunity,
Which the wise are quick to see.

— Margaret E. Sangster.

A Threefold Mistake

From the *Congregationalist*.

THE wisdom of Dr. Abbott's utterance is quite another matter. In our judgment he erred, first, in putting out so unguarded a statement with reference to a Great First Cause, second, in practically challenging the newspapers to pick up his utterance, and third, in choosing Appleton Chapel of Harvard University as the place for precipitating such a public and vehement discussion of a very intricate philosophical question. It is a mistake for any man with Dr. Abbott's influence to make what seems to be a revolutionary statement without sufficiently explaining it at the time, to preclude the need of later modifying statements. Moreover, the intimation at the outset that he would suffer obloquy, carried at least the suggestion of posing as a martyr, or a sensationalist, neither of which rôles is, we think, naturally congenial to Dr. Abbott. Lastly, in our judgment, an audience made up of earnest, impressionable college students offers a preacher today an opportunity for pressing home the vital truth of personal religion which he ought not to put one side in the interest of exploiting his own theology or philosophy. Both on this occasion and before the National Council at Des Moines, by putting to the fore controversial subjects, Dr. Abbott has disappointed some of his friends and warmest admirers and has struck a note not quite in harmony with the deepening tide of religious feeling

C. H. J. KIMBALL

THE INSURANCE AGENT
IN BOSTON

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in different parts of the country. That he will eventually prove himself to be a valuable ally of this interest instead of holding aloof from it and laying emphasis on other matters, we sincerely believe.

Meddling with Politics

From New York *Evening Post*.

CONNECTICUT Republican politicians will be indignant as Lord Melbourne at the attempt of Rev. Dr. Smyth of New Haven, and other clergymen, to make religion appear to have a bearing on public life. These impertinent ministers are organizing a movement among the churches to secure a worthy United States Senator in succession to Hawley. They have the impudence to assert that neither of the two candidates before the Legislature, Fessenden and Bulkeley, is fit to represent the State. It is not, with them, a question of being happy with either were t'other away, but of being disgusted with both, and of feeling that Connecticut is disgraced by being shut up to a choice between two such men. Dr. Smyth and his brother clergymen are, of course, in for grave rebuke for "meddling," and for "bringing the church into disrespect." But we suspect they know their own business. If religion is to sit by without lifting a finger when corruptionists are put forward for public honors, she will soon not only despise herself, but be despised of all men. The Connecticut example is one for other States to follow. There is no interstate commerce law forbidding its transit across the New York boundary.


The American Brain

THE conclusion of Dr. Edward A. Spitzka that the admixture of races is destined to give this nation the best average brain equipment is interesting. No doubt it is true ; but there be some who have cherished the conviction that the American brain is already a pretty fair sort of a machine, and quite capable of standing the test of comparison with the normal brain of any other nationality. However this may be, it is interesting to learn that our intellectual development is to go on as the result of the intermingling which follows the tide of immigration which has excited some anxiety on the part of those who consider themselves Americans, forgetting the extent to which they are themselves the result of the commingling of English, French, and Dutch strains in a composite ancestry. — *New York Times*.

Practical Fatalism

IN the course of a sermon preached on a recent Sunday, with what might be called a thrilling simplicity, in the First Congregational Church of Cambridge, Rev. Dr. Alexander McKenzie, taking as his general topic human co-operation with the Divine Will in the process of salvation and character formation, uttered some, timely and trenchant words in criticism of that practical fatalism which leads many "moral" people to rest complacently in their own assumed righteousness and virtue without making any serious effort to make sure that they are really in harmony with the will of God, and objects of His saving grace. There may be as many fatalists in Cambridge as in Constantinople, said the speaker — meaning by that term to describe the attitude of those who quietly assume that whatever they do, or even if they do nothing at all, it will all come out right in the end ; that their lives will not in any case be a failure ; and that God will surely see them safely past the judgment day.

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Fatalism of this *laissez faire* type is even less respectable than of the Mohammedan variety, for Mohammedanism is at least reverent — and ignores the vast moral possibilities that lie in human nature ready to be evoked in co-operation with the quickening Divine Spirit. "Oh, for an athletic, eager spirit of higher aspiration!" cried the preacher, "which will strive to build up its own life in accordance with the will of God!" The fact that potentialities exist around us as in nature is not enough, for these powers must be embraced and applied in order to the making of a man. To walk by the gate of Harvard University will not make a scholar. What Harvard with all its wealth and prestige gives a young man is simply the chance to become a scholar. In the great university of life is afforded to each individual the chance to make a man ; to build up a character "not less like nature, but more like God ;" to eschew the Mohammedanism of a thoughtless, purposeless living ; and by the intensest human activity energized by a divine power to achieve a result whose splendid symbol will be the crown of life which fadeth not away.

Individual Judgment

WE have very great respect for the opinions of such brilliant Baptist luminaries as Spencer H. Cone and John A. Broadus ; but when those opinions seem to be at variance with the teachings of the New Testament, we feel as free to differ from them as from John Calvin or Martin Luther. Baptists, if they would be true to their basic principle, must constantly refer every teaching, past as well as present, to the authoritative criterion of the New Testament. The views of great scholars are entitled to great weight, but they cannot be held to be conclusive, else we should be compelled to accept an extraordinary agglomeration of contradictory interpretations. — *Examiner*.

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Advancement of Science Association

PHILADELPHIA became last week the scientific centre of the country, 1,500 scientists assembling at the University of Pennsylvania in daily sessions of great interest. Carroll D. Wright delivered a farewell address as retiring president, and was succeeded by Prof. W. G. Farlow, of Harvard, who on assuming the chair acknowledged the hospitality of Philadelphia as "a matter of tradition," and referred to the fact that a scientific society might especially count on a warm welcome in a city which is the home of the oldest scientific society in the United States—a city rich in memories of Franklin, Rittenhouse, and Bartram. The addresses read in the various sectional meetings, and in the affiliated societies which met in Philadelphia simultaneously with the larger Association, dealt with a wide range of topics in physics, chemistry, geology, mathematics, medicine, engineering, economics, sociology, ethnology, archaeology and other departments of science and research. While the tendency in America has always been towards the specialist society, the plan of aggregating various scientific and philosophic organizations around the main Association as a nucleus has served to give the annual meeting an impressive dignity, and to make the Association, which distributes weekly to its members the valuable organ *Science*, representative in the fullest sense of the broad field of American scientific study and exploration.

Philippine Immigration

DURING the fiscal year ending June 30, 1904, there arrived at Philippine ports 27,988 immigrants—an increase of 3,853 from the previous year. Of these immigrants 13,151 were American, 9,098 Chinese, 2,770 Japanese, 940 English, and 688 Spaniards. Of those who came from the United States 467 had passed the civil service examination and had been appointed to official positions under the insular government, 282 were teachers, 107 engineers, 45 stenographers, and 18 tele-

graph operators. Among the American immigrants were also representatives of all the trades and professions. It is expected that immigration will be doubled during the coming year because of the railroad, commercial and manufacturing enterprises that will be undertaken.

Men in a Majority

AN outline of a census bulletin recently issued, giving the statistics of sex, shows that the men quite largely preponderate over the women in this country. In continental United States there are 1,638,321 more males than females, or about two in each one hundred people. Probably in the population of the world as a whole, and certainly in that half of it which has been counted as to distinction of sex, there are several millions more males than females. Europe has an excess of females, but every other continent, so far as known, has an excess of males. As a rule sparsely settled regions have an excess of men and densely settled regions an excess of women. In 1,861 American cities, each having in 1900 at least 2,500 inhabitants, there were 201,959 more females than males. A marked and increasing disassociation of the sexes between city and country, like that in the United States, has been noted also in the leading countries of Western Europe. Among the negroes there are a few more females than males; among the Indians a few more males than females.

Brain Weights of Noted Scientists

ONE of the most interesting papers read before the Association of American Anatomists at Philadelphia last week was prepared by Prof. Edward Anthony Spitzka, a fellow and anatomical demonstrator in Columbia University, dealing with the brains of six noted scientists and scholars belonging to the American Anthropometric Society. The brains on which the paper was based were those of Prof. Joseph Leidy, Dr. Philip Leidy, Dr. A. J. Parker, Prof. Harrison Allen, Prof. E. D. Cope, and Dr. William Pepper, men who in their day made Philadelphia famous. Professor Spitzka made special reference in his paper to the *corpus callosum*, the great bundle of fibre which connects the two halves of the brain, showing that it is much larger in the brains of students than in those of ordinary men. The *corpus callosum* of Prof. Joseph Leidy was almost twice as large in cross-section area as is that of the average man. Dr. Spitzka, who has collected the brain weights of more than a hundred notable persons, holds that the *corpus callosum* is an index of at least one division of the

great complex of associated systems which place the brain of man so far above that of the brute. When this structure is deficient or diseased, it is invariably attended by profound weak-mindedness or total idiocy. Were it not for the manifold connections of the nerve cells in the cortex with each other, as well as with the periphery, by means of the millions and millions of fibres which make up the white matter, the brain would be as useless as a multitude of telephone or telegraph stations with all interconnecting wires destroyed. The great preponderance and elaboration of white matter is a characteristic of the human brain, and it is this enormous co-ordination of the separate units of thought and action which constitutes the somatic basis of the highest mental functions.

Railroading in China

AMONG the interesting papers read last week before the American Association for the Advancement of Science, in Philadelphia, was one by Chung Hui Wang, a Chinese student at the Yale Law School, on the "Present Status of Railroading in China." The speaker admitted that railroading in China constitutes one of the prime factors in shaping the future destiny of the country, but denied that the slow extension of railroads is due wholly to the superstition, ignorance or prejudice of the people. Back of the opposition to railroads lie two fundamental causes, the one financial and the other political. As every mile of railroad costs upwards of \$10,000 a mile, the resources of China seem hardly adequate to such construction. But the main objection urged by the high officials against the adoption of railways is that China is not strong enough to defend herself against foreign aggressions, and that, therefore, the presence of railroads would be a constant menace to the safety of the country.

Fossil Egg Discovered

SCIENTISTS are greatly interested in the recent discovery, by a prospector who was examining stones in the Gila River in Arizona, of a fossil egg encased in a water-worn pebble about four inches in diameter. The chief point of interest in the discovery, from a scientific point of view, is the fact that the contents of the egg have been converted into a bituminous substance resembling asphalt, thus supporting the hypothesis that bitumen is derived from animal remains. The egg resembles most closely the egg of a cormorant. Its perfect preservation shows that it must have been completely imbedded, very shortly after it was laid, in the substance that afterward consol-

idated into limestone, and preserved it for countless years.

Indian National Congress

THE twentieth annual meeting of the Indian National Congress, representing almost every race and religion in India, including the Mohammedan, concluded its sessions at Bombay, Dec. 28. A resolution was adopted providing for the sending to England of a delegation representing the various provinces for the purpose of bringing the claims of India to the attention of the British electors and politicians. Other resolutions adopted denounced the missions to Tibet, Afghanistan and Persia as threatening to entangle India in foreign disputes; condemned the continued increase in military expenditures; and protested against the charging to India of the cost of the organization scheme advocated by Lord Kitchener.

Decrease in Sheep

ACCORDING to the National Association of Wool Manufacturers, the number of sheep in this country has decreased from 42,184,122 in 1902 to 38,342,072 this year. Many years ago the Department of Agriculture called attention to the fact that in Ohio and other Eastern States mutton sheep were taking the place of wool sheep. All through the East, however, farmers have small flocks of sheep as an incidental feature of their work. Wool-raising as a real business is carried on chiefly in the new States and Territories, where there are great tracts of cheap land. The chief sheep-raising States are Montana, Wyoming, Idaho, New Mexico, Utah and Oregon. Ohio is the only well-settled State which has as many as two million sheep, and that State has fewer now than last year. Pennsylvania has the same number of sheep as in the past year, but Michigan, New York and Wisconsin report decreases.

Ovation to Admiral Togo

ADMIRAL TOGO, the bronzed and gray-bearded naval veteran who for many months past has held before him as his sole objective the destruction of Port Arthur and of the Russian fleet which has been making that port a base, arrived in Tokyo last Friday and received a splendid ovation, in which the less famous but perhaps equally faithful Admiral Kamimura also shared. Statesmen, ministers, prominent Japanese and thousands of school-children greeted the admirals at the station. The presidents of both Houses of the Diet presented them with resolutions of commendation passed by their respective branches of Parliament. Shouts of "Banzai!" were heard from all sides as the distinguished naval heroes drove to the palace to receive the congratulations of the Mikado. During the stay of the admirals in Tokyo plans will be perfected for future operations against Admiral Rojstvensky.

Recording Mental Equipment

AN exhaustive scientific investigation of the effect of mental equipment upon a man's career is being conducted by Dr. James McKeen Cattell, professor of psychology at Columbia University. Dr.

Cattell has made tests for intelligence and memory upon a thousand Columbia students, and has recorded the mental and physical traits of some of the chief thinkers of the country. It is the purpose of Dr. Cattell to repeat the tests made upon the students when they have been out of college ten years, and again at the end of twenty years. With this information in hand, it is his hope to be able to suggest to a student entering college what line of study his mental traits best fit him to pursue. The physical test required includes the measurement of the head, the lung power, strength of grip, and the usual test for eyesight and hearing. On the mental side memory, intelligence, apperception, suggestibility and imagery figure as requirements.

New Textile Mills

ACCORDING to figures gathered by the *Textile World Record* there was a notable increase of productive facilities in cotton manufactures, as in most other lines, from 1898 to 1900, the high-water mark being reached in the latter year. The new spindles in 1898 numbered 165,750, and in 1900 the number was 1,306,784. The new cotton mills in 1898 numbered 34, and in 1900 the number was 171. The new spindles decreased to 216,656 in 1904, and the new cotton mills to 48 in 1904. The extraordinary development in 1900 and 1902-1903, and a considerable disturbance of the cotton market, account for the subsequent decrease. The new mill construction for woolen and silk manufactures corresponds with that for cotton, but mills for knitting and miscellaneous textile manufacture show an increase in 1904 over any of the preceding six years. While the recent construction of cotton mills does not indicate that the North is losing its business, the South has led with 26 new mills having 155,472 spindles, as compared with 22 mills and 61,184 spindles in the North. In 1900 the North had but 15 per cent. of the new spindles, while this year it has 30 per cent. The Carolinas have nearly 80 per cent. of the new spindles in the South.

Paper Trust Prosecution

WHILE the present Administration appears to have no intention of "running amuck" in trust prosecutions, it has felt impelled to institute proceedings against the General Paper Company of Wisconsin, which differs from the common trust combination in that it does not own the several constituent companies, but the latter own it. It is a selling agency for twenty-five companies, and regulates output and fixes prices for all. The General Paper Company, which controls the bulk of the pulp paper production of the central West, combining the operations of twenty-five companies through a subsidiary distributing corporation, differs possibly in respect of legal status, but certainly not essentially, from the International Paper Company, which similarly controls production in the East. Among the newspapers there is a general unanimity in approving the suit of the Government against the General Paper Company, which monopolizes the raw product which

papers must use — even the journals which deprecate all actions against the trusts making no objection to the use of the cumbersome machinery of the various anti-monopoly acts for the protection of the people from corporate greed.

New Home of the "Times"

THE New York *Times* is now established in its new and palatial home at Broadway and Forty-second Street, New York, the cornerstone of which was laid on Jan. 18, 1904. The rise of the southerly elevator in this new building is 326 feet — probably the highest rise of any electric elevator in the world. The building is twenty-five stories high, including a massive tower, and the uppermost stories are specially adapted to take advantage of any developments in the direction of wireless telegraphy. The twenty-second floor, covering about 2,000 square feet, is designed as a reception-room for special occasions — an unaccustomed luxury for a newspaper. The floor below has been planned as a library. The publisher occupies rooms on the twentieth floor, while the nineteenth is allotted to the editors and the eighteenth to the sub-editors. The news and city departments are on the seventeenth floor — the first floor of the great tower — and immediately over the linotype machines of the composing-room. The circulation, advertising and other business departments occupy the lower floors. As the result of careful planning and energetic execution the removal of the presses and fixtures from the old establishment in Park Row was accomplished in a few hours. While, in the Park Row location the presses of the *Times* produced 54,000 sixteen-page papers an hour, while the new plant will produce 144,000 papers an hour. The composing-room alone occupies 10,000 square feet of space, and probably no composing-room in the country equals it in height, airiness or convenience. The *Times* justifies the motto which it prints in the upper corner of its first page: "All the News That's Fit to Print." Its editorial pages are pertinent, vigorous, comprehensive, and, best of all, refreshingly independent. We especially commend its management that it is free from the exploitation of news by the scare-heads which greatly disfigure so many daily journals.

Port Arthur Surrenders

PORT ARTHUR, whose hills have for months run red with the blood of the bravest of two warlike nations, succumbed to the fierce tenacity of the Japanese attack, Jan. 2. The conditions of the surrender are not yet known, but in all quarters it is anticipated that they are such as an honorable soldier may accept from a brave and victorious enemy. Gen. Nogi's despatch announcing the surrender of Port Arthur is as follows:

"At 5 o'clock in the afternoon, Jan. 1, the enemy's bearer of a flag of truce came into the first line of our position south of Shushiyang and handed a letter to our officers. The same reached me at nine o'clock at night. The letter is as follows:

"Judging by the general condition of the whole line of hostile positions held by you, I find further resistance at Port Arthur useless,

and for the purpose of preventing needless sacrifice of lives I propose to hold negotiations with reference to capitulation. Should you consent to the same, you will please appoint commissioners for discussing the order and conditions regarding capitulation and also appoint a place for such commissioners to meet the same appointed by me.

"I take this opportunity to convey to your Excellency assurances of my respect.

"STOESSEL."

"Shortly after dawn today I will despatch our bearer of a flag of truce with the following reply addressed to Stoessel:

"I have the honor to reply to your proposal to hold negotiations regarding the conditions and order of capitulation. For this purpose I have appointed as commissioner Major-Gen. Ijehi, chief of staff of our army. He will be accompanied by some staff officers and civil officials. They will meet your commissioners, Jan. 2, noon, at Shushiyang. The commissioners of both parties will be empowered to sign a convention for the capitulation without waiting for ratification, and cause the same to take immediate effect. Authorization for such plenary powers shall be signed by the highest officers of both the negotiating parties, and the same shall be exchanged by the respective commissioners.

"I avail myself of this opportunity to convey to your Excellency assurances of my respect.

"NOGI."

This siege has lasted seven months, and is compared historically to the attack upon and defence of Sebastopol, but will go down in history as the more memorable in the fierce courage and persistence of the besiegers and in the heroic and determined endurance and bravery of the defence. Russia estimates the Japanese loss of life at 80,000, while the Japanese declare that the Russians have sacrificed 30,000 men in defending it. Russian officers who reached Chefoo, Jan. 2, are reported to have said: "There was not a single spot in the town which was safe from shrapnel. Many of the hospitals were hit and the wounded refused to stay in them. Some lay in the streets on heaps of debris, exposed to the bitterly cold weather, and some staggered back to the front, hurling stones and defying the Japanese till taken prisoners or death came mercifully to end their sufferings. Stoessel had killed a Japanese army and exhausted his ammunition, but they became more furious, ferocious and fateful than ever. So the white flag went up."

Port Arthur is described by later arrivals as a living hell. The hospitals are said to be nearly all destroyed.

This victory brings unspeakable prestige to the Japanese, and places them where the general results of the war cannot be wrested from them. Russia is overwhelmed with the loss of Port Arthur, and cannot recover. The end of the war is predicted in terms of peace honorable to both governments, but without good reason. Russia will more likely continue the conflict after the same dogged fashion, unless the loss of Port Arthur shall give fresh impetus to the general feeling of discontent and dissatisfaction with the Russian people. Internal discords and the reasonable demand by the people for larger liberty and more representative government may force the Czar to a general capitulation with Japan.

Federal Control of Business

IT must be apparent to a close student of American affairs that the Government of the United States today is a very different institution from anything imagined even by the Federalists when

the Constitution was adopted. The question now to be considered is less theoretical than practical, and relates to the expediency of departing from the old traditions and the best manner of giving expression to the growing political consciousness of the people. A notable line of development has been in the line of the regulation of commerce among the several States. The constitutional power of Congress in this direction appears to be unquestioned. A growing conviction obtains in many quarters that Congress should exert its authority more energetically for the regulation of railway transportation in particular. In a report just made public by Commissioner Garfield the proposition is boldly made to regulate both railroads and their customers, no corporation or corporate agency, according to this plan, being allowed to do business outside of its own State without a license from his office, to be granted on terms satisfactory to the executive authority. Even if there are no constitutional obstacles to this plan, the concentration to so large an extent of power in one place would be of questionable commercial or political expediency. In European countries at the present time there is a reaction against over-centralization, and the people of the United States may well hesitate before bringing practically all business under Federal control. Such a course might have the undesirable effect of fostering monopoly and of increasing the influence of corporate interests in public affairs. At the same time some further control by Congress of interstate commerce is much to be desired.

FACTS WORTH NOTING

— Prof. John C. Merriam, of California, has announced the discovery of fossils of the very early Ichthyosaurus, and also of an animal of giant size formed like a sheep.

— The latest reports from the front at Mukden show that the Russians are fairly comfortable in winter quarters, and are well supplied with food, with the exception of sugar.

— Mr. Ojeda, the Spanish Minister, and Secretary Hay signed, on Dec. 31, an arbitration treaty between Spain and the United States, similar to the treaties already negotiated with other nations.

— A memorable incident of the closing of the St. Louis Exposition was the formal shut-down and inspection of the 600-horse power steam turbine generating unit in the Palace of Machinery, after a continuous run of over 3,962 hours — a performance which, it is said, has had no parallel in steam turbine history.

— The surplus rice available for export from Burma is estimated at 2,293,300 tons, which is five per cent. below the actual amount available for export during the past season.

— The new railway mileage laid down in the United States in 1904 amounted to 4,168 miles, while in 1903, 5,786 miles were constructed. The largest amount of railroad building since 1869, when 4,615 miles were laid down, was in 1887, when 12,876 miles were built.

— Feverish activity has been prevailing in naval circles in Vladivostok, every effort being made to complete the dry dock before the arrival of the second division of the Pacific squadron — which by this time must drop its title of the "Baltic" squadron. Admiral Kamimura, however, may

succeed in putting some of the Russian vessels at least beyond the possibility of repair.

— The Central Railway of Brazil has been incorporated under the laws of Maine, having a capital of \$5,000,000. The Company intends to construct a line from the eastern boundary of Santa Catharina to Ionville.

— Conditions in Morocco are fairly anarchical, and British subjects have been requested to remove from the outskirts of Tangier to the city in order to secure protection, as the Moorish Government confesses its inability to control the situation.

— Some of the cotton-raisers in the South have been burning bales of cotton in the hope of bringing prices up to the mark paid last year. Plans are on foot among capitalists of the South to stop this needless waste of raw product, and to warehouse the "excess" of the crop, which may be ten per cent. of the whole production, and finance it in the interest of the cotton-raisers.

— The final bulletin of the Census Bureau on cotton ginned in the United States up to Dec. 13, just issued, places the number of bales at 11,971,477, counting round bales as half bales. The total number of all kinds of bales reported was 12,109,823. Alabama led with 1,329,936 bales, and Virginia came last on the list with 15,101.

— The expenses of Russia in the war up to Nov. 23 have amounted to \$238,000,000, the total of war expenditures for the year being \$364,000,000. Russia has outstanding credits to the amount of \$126,000,000, and it is expected that another loan will be negotiated this year equal to that of last year.

— The submarine tunnel connecting Boston and East Boston was opened for public travel last Friday morning. The dedication of the tunnel to public use was carried out without formality. The tunnel is 1.4 miles long — 2,700 feet of this distance being under the harbor — and is double-tracked, with a broken-stone roadbed.

— Cement production in the United States in 1903 amounted to 23,451,140 barrels, according to statistics gathered by the U. S. Geological Survey. Of this amount 20,897,973 barrels were Portland cement, 7,030,271 barrels were natural cement, and 525,896 barrels were slag cement. The amount of cement made in 1903 was about 2,700,000 barrels more than in 1902.

— After heroic work by the life-saving crews from Sandy Hook and Fire Island, the captain and twenty-nine members of the crew of the British steamship "Drumelzier," stranded off Fire Island, were brought to shore safely last Friday. The crew had suffered greatly from cold and exposure.

— The British Admiralty is designing a battle-ship of 17,000 or 18,000 tons, which will carry ten 12 inch guns, and will be capable of destroying anything afloat or yet designed. It is expected to fire a broadside of seven 850-pound shells, capable of perforating two feet of the best existing armor. The latest American battle-ships are of 16,000 tons displacement.

— Politicians in Virginia have been surprised by the appointment of J. E. B. Stuart, Jr., the son of old "Jeb," the famous confederate cavalry chieftain, to be United States Marshal of the Eastern District of Virginia. It appears to be the purpose of President Roosevelt to give progressive Southern men, who are not keeping alive the bitterness of the Civil War, and who are capable of adjusting themselves to the new order, a fair share in the Federal patronage.

A NEW YEAR'S SERMON

THE first of January has become chiefly a day of retrospect in our calendars. The past reflects a roseate hue on New Year's day, and a certain vague sense of loss is in the air. Old Father Time is always pictured in his conventional photograph as the grim Reaper, with leveling scythe and an hour-glass in which the sands of life have run out. No service so lends itself to solemnity as the time-honored vigil of watch-night. It gives one the chance to wrest from the dying year its lessons of warning and counsel by heartsearching and prayer.

But there may be danger of using the scalpel too often and making a virtue of introspection. There are few of us who can muster the twelve months of the spent year before the bar of conscience and feel that we have always applied our hearts unto wisdom. Most of us detect a depressing atmosphere enveloping the traditional New Year's sermon. It is often prone to picture our past as a sort of nemesis that will pursue us the coming year. It drags forth all the skeletons from our closets and leaves us in a mood of sterile remorse, quite impotent to make any strenuous set of resolutions for the New Year. Our faith in our powers of performance is so shaken by the mere reviewing of all our losses and blunders and errors of judgment that it seems futile to try to cope with our fate.

There is something radically wrong in our manner of celebrating New Year's day if we find ourselves facing the future with our loins ungirded for the race to be run. There is only one real claim the Past can make upon us — that of restitution. If we have made any mistakes in the past, we ought to remedy them just as far as we are able, and then we ought to drop them forever and address ourselves to the future. The god Janus had two heads so that his gaze could sweep backward and forward. In making the first of January only a day of retrospect, we have fallen short of even heathen philosophy and taken half-views of life. When the sands of the year are running low and the dirge of the dying year is being tolled, let us emphasize everything that feeds hope and puts zest into life. Maurice Maeterlinck, in a little essay on the Past, has undertaken to show how we can exorcise all the ghosts and down all the skeletons of the past by simply conforming to the law of progress. He claims that the past can never exert any oppressive power over us until we have ceased to grow mentally and morally. As long as our faces are toward the future, the past will never seem irreparable to us, and it will not lie as a heavy weight upon our shoulders. But let our mental and moral activity weaken, then accomplished events will rush forward, and woe to him who opens the door and permits them to take possession of his hearth! There will come trooping to his fireside frustrated hopes, broken affections, squandered faith, joys that are gone forever, and each one will vie with the other to overwhelm him with remembrances best calculated to shatter his courage. "Go to the past," Mr. Maeterlinck advises, "for the lessons it holds, only in your strongest hours, when you are most conscious of mastery

over yourself, but command it never to cross your threshold without your order, and don't let it live at the cost of your spiritual strength. Better a mediocre but living present," he exclaims, "than a past which expires in the claims of a marvelous long ago."

No one lives a full life until he ceases to measure life by its lessening milestones, and gets a vision of it as a whole, stretching out in all of its beauty and unity into eternity, with death only as an incident. Then every new day, with its invisible heritage, will come to him as a chance to live "forgetting the past" and going on "unto perfection." Bishop Vincent tells us that with the passing years we ought to become more interesting to those who know us best. "We ought to grow," he says, "in personal character, in self-control, in patience, in cheerfulness and hopefulness, in the graces of speech and in the wisdom of silence. We ought not to conceal our little faults, our infelicities of manner — remains of old habits formed in years of thoughtlessness and selfishness — but, eradicating them, go on to perfection in the beautiful art of tenderness and unselfish sympathy."

He who travels the upward path, away from the past to the perfect goal, verily carries a charmed personality wherever he goes. Time cannot touch him with its limitations, for he is living here and now the eternal life. He works with a vision in his soul, and when others with increasing years yield to the temptations of low performance and follow the line of least resistance in their work, he goes on "unto perfection." And work well done smiles back at him radiantly from the past. When others feel that they are only losing actors in shifting scenes in the little passing play of life, he never has any uncertainty about the meaning of life — its purpose, its goodness, or its endless goal. And countless pilgrims everywhere who might have faltered under the heavy loads imposed by Father Time read the open secret of his life and go out into the New Year young and strong because of an Immortal Hope.

TENNYSON SMITH AND GOUGH

ONE of the incidents of the recent temperance crusade in Worcester worthy of special mention was a pilgrimage to the grave of John B. Gough in Hope Cemetery, and the placing of a laurel wreath and a floral cross on the monument by E. Tennyson Smith, of Birmingham, Eng., the leader of the crusade. The event derives its significance from several facts of more than ordinary interest, especially to Methodists.

Gough was an Englishman. He was born in Sandgate, Kent, in 1817, and came to America in boyhood. For a number of years he made his home in New York city with his mother and sister, his father remaining in England for financial reasons. His first employment in the metropolis was in the bindery of the Methodist Book Concern. He joined the Allen Street Methodist Episcopal Church, where he made such an impression upon the minister and the leaders that steps were taken to send him to

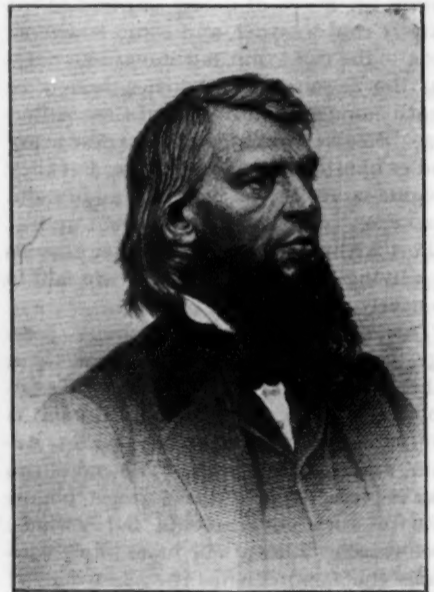
Wilbraham and Middletown, with the hope that he would become a Methodist minister. His mother's death, however, changed the course of his life, and young Gough, no longer sustained by her godly example and influence, was soon adrift. For seven years, covering the period from eighteen to twenty-five, he was the hopeless victim of strong drink, frequently, in the later stages, suffering from horrible attacks of delirium tremens. In 1842,



SANDGATE, KENT, ENGLAND
Mr. Gough's Native Place

while living in Worcester, where he had for some time made his home, Gough signed the pledge and became a better man. Joel Stratton, a waiter in a temperance hotel, and Jesse Goodrich, a lawyer, had the most to do with his reformation. His unusual ability as an orator was soon recognized, and then began the career of John B. Gough as a temperance lecturer, in which he achieved lasting fame in both England and America. He died, Feb. 18, 1886, and was buried in Worcester, where he had signed the pledge, where he made his home when not on lecturing tours, and where today he has hundreds of friends who cherish his memory, many of whom are proud to say that they "knew Gough" personally.

In 1879, while Gough was lecturing in



AN EARLY PICTURE OF JOHN B. GOUGH
Carnarvon, Wales, he was heard by a young Englishman of good family, a staunch defender of moderate drinking, but who, under the power of Gough's oratory and reasoning, became a teetotaler, and later a round-the-world temperance crusader. That young man was E. Tennyson Smith, a Wesleyan Methodist, an accomplished elocutionist and dramatic reader, who had serious thoughts of entering the ministry. Instead, however, he decided to devote himself to a

warfare against the liquor traffic. He began by giving readings of Mr. Gough's lectures, which became very popular. Later he developed talents of impersonation and mimicry that caused his admirers in England and Australia to call him "the second Gough."

Mr. Smith has participated in a celebration in honor of Mr. Gough at Sandgate, his birthplace, and it was exceedingly appropriate that he should lay a wreath upon the grave of the great apostle of total abstinence. The pilgrimage took place on Saturday afternoon, Dec. 10.



JOHN B. GOUGH'S RESIDENCE IN BOYLSTON, NEAR WORCESTER

Mr. and Mrs. Smith were accompanied by representative temperance workers of Worcester and friends of Mr. Gough, among them being Mrs. Chas. G. Reed, an adopted daughter of Mr. Gough. The day was bitterly cold, and a strong wind swept through the cemetery. Notwithstanding the discomforts of the hour, the program of laying the tributes and a short address by Mr. Smith was carried out. As a revelation of the source of Mr. Gough's strength, and of the power that is indispensable to all reformers — trust in Christ — Mr. Smith's brief eulogy is worthy of preservation. We herewith reproduce it in full:

"I have for years looked forward with melancholy pleasure to this visit to the grave of John B. Gough, in order to pay a tribute to his memory. If I had consulted my own feelings, I should have preferred to have laid my tribute upon his grave privately, without ostentation. But it was thought that it might serve the purpose of accomplishing good, and leading some of the temperance friends who attended to reconsecrate themselves to the great cause to which Gough devoted his life.

"In reading his speeches and his writings, I have always been impressed with the thought that he was not only a great, but also a good, man, and that his work was inspired by his love for the Master. One also gathers that his life was shadowed by the thought of the seven years when he was under dominion of drink, and which he always appeared to feel were lost. But we, who look upon his life as a whole, realize that he could never have accomplished the work which he wrought but for that experience.

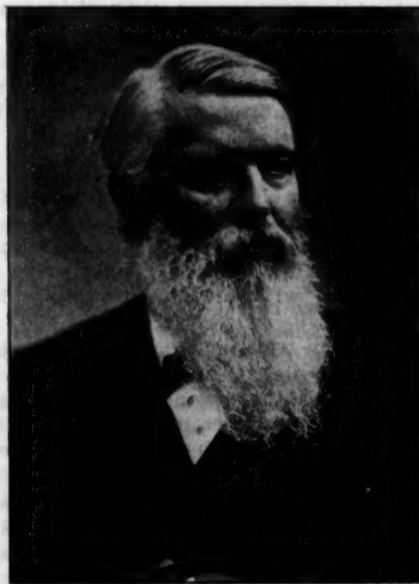
"I chose as my tribute a laurel wreath and the cross — the wreath as emblematic of the victory which he gained over self and the renown which he won, and the cross as indicating his trust in the power of Christ.

"Most of you will remember that the last words he uttered from the platform when he was suddenly stricken down were: 'Young man, make your record clean.' To many of us the record has been made, and there is with most of us much of regret; and our only hope is that our shortcomings may be covered by the blood

which cleanseth from all sin. The future is before us, and here by the grave of this great and good man, I call upon you to rededicate your lives to the Master and to the great cause of temperance. I here personally rededicate myself to the work.

"Had the weather been less inclement I would have liked to have extended my eulogy of this noble man, and to have given several selections from his grand utterances. I must, however, content myself with but one selection. He used to say: 'Each one of us bears about him inseparably a real, sharply defined relation to the then of the past, to the golden now that is, and the then that is to come. The then of the past has gone by, and henceforth can only be to us as a radiant, encouraging star in the memory, or a beacon to warn us off the breakers, so far as the choices of this present hour are concerned. But, oh, the golden now, freighted with opportunities, with its inviting voices of what we may do for the world, of what we may inscribe on our record which is indelible! God be thanked each one of us can make the now that is a starting point for the then that is to come, a then shining more and more like the perfect day, a then to which the light of our now shall be but as the shining of a far-off Neptune. Then let you and me pledge each other that we will make the future better, more noble, and that we will strive to bring ourselves nearer to the pattern of Him who gave Himself for us, as it is our duty to give ourselves to our fellow-men.' I ask you, friends, to pledge yourselves, as I do, to make the future better than has been the past."

During his stay in Worcester, Mr. Smith visited Mr. Gough's residence — "Hillside," in Boylston, just north of the city — and the house where Joel Stratton lived, and attended a service in Piedmont Church, of which Mr. Gough was a member, occupying the pew in



JOHN BALLANTINE GOUGH
Mr. Gough's favorite photograph in his later years

which Mr. Gough used to sit. Mr. and Mrs. Smith were invited by Mrs. Reed and Miss Whitcomb — Gough's adopted daughters, who still reside in Worcester — to visit them and inspect many interesting relics which they possess of the great lecturer, and in their home Mr. Smith sat in Gough's favorite arm-chair. He also secured in their home a photograph of the two Bibles which Gough said should always be placed together — the one, old and worn, given him by his

mother on leaving his native village for America when a boy, and the other a fine Bible presented to him in London during his triumphal tour in his native land many years later. These Bibles may be seen in Mrs. Reed's home, the old one lying on top of the newer and larger one.

Thus the visit of Tennyson Smith to Worcester has done much to revive the memory of a great American reformer, who is little more than a name to the present generation. Once he walked the streets of Worcester "without a home,



JOHN B. GOUGH'S LIBRARY BEFORE IT WAS SOLD

without a hope, and without a friend." While in this condition the slumbering manhood in him was awakened into life and activity by a single word spoken by a then humble but faithful temperance worker, Joel Stratton. It was the single word, "Mister." When Stratton addressed him — an inebriate and an outcast — as "Mr." Gough, and urged him to sign the pledge and begin a better life, the work had begun. In all the tributes that have been paid to Gough's memory in the last few weeks in Worcester, high praise has been given to Joel Stratton and Jesse Goodrich, the men who had so much to do with Gough's reformation. The significance of the work done by Stratton and Goodrich is heightened by the mighty sweep of Gough's career and personality, and while Mr. Smith has plead for a reincarnation of the spirit of the great reformer, he has with equal earnestness urged his hearers to imitate the example of Joel Stratton in addressing the latent manhood of the drunkard, and not to spurn him as a hopeless outcast. Men like Gough are rare, but any man who will may become a Joel Stratton in tact, sympathy, and faithfulness.

Pulling Down the "Old Shack"

THE usual description of "education" etymologically considered is that it is a "drawing out" — presumably of what is good in the pupil's powers and processes. The work of the educator consists, also, in the ability to draw out — and cast away — what is erroneous or worthless in the mental equipment of the pupil. The hardest work which the student has to do is to unlearn what he has falsely believed or faultily been taught. The head of a famous educational institution once remarked to a would-be student who came with high hopes to matriculate in the college: "Young man, the first and most difficult work you will have to do, before you can rear the structure of knowledge, is to pull down the old shack!" The "old shack" of prejudice and hastily erected theory stands today in the way of the intellectual development and so of the professional success of many a reputed scholar

or would-be teacher of his fellows. No man can build the "stately mansion" of the soul on the shaking framework of an insufficient induction or out of the debris and detritus of worn-out opinions or cast-off hypotheses. There are convictions and creations of the past which, like noble cathedrals, stand revered and admired from generation to generation, but many an old shack or shanty of conceited opinion or immature generalization might well be torn down without more ado.

Unworthy Evangelists

WE call particular attention to an article on another page of this paper, entitled, "Methodist Evangelists." It is both a revelation and a very necessary word of warning. It is written by one of our most worthy and useful pastors, who conceals his identity simply to avoid unwelcome notoriety. We have had an unhappy experience in this matter for many years. We have found that a number of roving and unworthy evangelists have insinuated themselves into our churches, and with manners and methods which would "deceive the very elect" have won the confidence of our ministers and people. Immediately extravagant accounts of their work and its results are sent to this office, and in spite of all our caution we find that we are advertising these evangelists to our readers at large as worthy of confidence and support. For this reason we give notice that hereafter we shall fall back upon the specific disciplinary provision in these cases, and shall not publish any statements about evangelists until we have the credentials of the responsible presiding elder. The General Conference has very properly put the responsibility in this case where it belongs, under the following section of the Discipline:

"No pastor shall engage an evangelist other than those appointed by the Bishop of his Conference without first obtaining the written consent of his presiding elder."

The Seedless Apple

NOT merely our farmer friends, but practically all our readers, will be deeply interested in the fact that at last the seedless apple has been produced and successfully started on its conquering way. It is regarded as the world's greatest discovery in horticulture, and is called in fruit growing circles "the wonder of the age." It seems likely to revolutionize the commercial apple-growing industries everywhere. During the past sixty years some half dozen claimants to this high distinction have made their appearance; but in no instance has it been found possible to reproduce trees from them which would bear seedless apples. Mr. Spencer, of England, an old fruit-raiser, has been experimenting for twelve years to obtain this apple, and has at last developed a blossomless tree. It bears a stamen and a very small quantity of pollen. Cold spells do not affect the fruit, and there is nothing to fear from late spring frosts. Neither does it afford any hiding place for the eggs of the codlin moth, whose devastations cause losses in the United States, Europe, and Great Britain exceeding \$25,000,000 a year. The color of the new apple is red, dotted with yellow on the skin. As with the seedless orange so with the seedless apple, a slightly hardened substance makes its appearance at the navel end. But this can be obliterated by culture. Mr. Spencer states that the further we get away from the original five trees, the larger and better the fruit becomes in every way. And he claims to be able to develop seedless varieties of the various leading apples

in commerce. There are now two thousand of these coreless apple trees available for propagation to supply the orchards of the world. It is estimated that in another year 2,500,000 of these trees will be put upon the market. As a novelty for private gardens it is thought there is room for the sale of millions of these trees at fancy prices.

In the United States there are 200,000,000 apple trees in bearing, from which 250,000,000 bushels of fruit are annually harvested. The apple consumption of the United States is 80 pounds per head of the population per year. The apple imports of Great Britain alone are nearly 5,000,000 hundredweight, and there are 20,000,000 apple trees there besides. From these figures a little idea may be obtained of the importance of this discovery. For domestic uses a coreless apple will commend itself to every housewife in the land. For evaporating purposes it will prove invaluable. The new trees have now for eight years successively produced crops that have yielded coreless fruits each season. They are great bearers and crop freely in any country where the ordinary apple tree will bear fruit. When budded or grafted, they ensure trees that will produce coreless apples.

The preceding facts are given by Mr. Sampson Morgan in the December number of the *Nineteenth Century and After*, and can no doubt be wholly relied upon.

PERSONALS

— Mr. Hanford Crawford, of the Book Committee, is president of the Methodist Club of St. Louis.

— Rev. Frank K. Graves, formerly of the Vermont Conference, later a successful principal of schools, has been appointed pastor of our church at Sterling, Conn.

— Bishop Hamilton, at the urgent request of all the presiding elders of the New England Southern Conference, has changed the date of the next session of the Conference to April 12.

— Mrs. Mary Nind, who has been in a sanitarium in New York resting and recruiting, is sufficiently well to have left there, and is with her grandchildren in Delaware, O., where they are in school.

— Governor elect J. Frank Hanley, of Indiana, who is a member of Trinity Methodist Episcopal Church in Lafayette, has announced that no ball will be given in connection with the inauguration, which occurs Jan. 9.

— Rev. Dr. Geo. Elliott has been invited to spend a week at Montreal from Jan. 15 to 22 in a united evangelistic campaign. All the Methodist churches will join, and Dr. Elliott will preach every day and evening.

— Mrs. Bushnell, widow of Horace Bushnell, is now in her hundredth year. She lives in Hartford, Conn., and her great age does not deter her from receiving callers and entertaining them with a grace and charm which age cannot diminish.

— Rev. Dr. W. P. Odell, of First Church, Germantown, Pa., sends out a beautiful volume, dedicated "To the Memory of Mary Frances French Odell." It is entitled, "The Ministries of Hope." Further notice will appear in our Book Table.

— The "Wesleyan University Bulletin," in characterizing the late Dr. Upham, says: "Dr. Upham was pre-eminently a preacher. In the good sense of the phrase, he was a popular preacher. He preached not philosophy nor literature, but the Gospel of Christ, and 'the common people heard him gladly.' Through an entire generation he was actively interested in the development

of Wesleyan University, and in a multitude of ways helped to shape the policy of the institution."

— Prof. W. G. Seaman, of De Pauw University, spent part of the Christmas holidays among his friends in New England.

— Albion College conferred the degree of LL. D. upon Hon. George O. Robinson, of Detroit, Mich., at the semi-annual Christmas meeting of the board of trustees.

— Rev. J. W. Walling, D. D., of the Methodist Episcopal Church, South, who has been spending some weeks in this city, is now in Columbia, S. C., and soon expects to be appointed to mission work in Brazil.

— Miss Alice H. Fisher, formerly a teacher in Concepcion College, Chile, sailed from New York, Dec. 28, by steamer "Seguranca." She is returning to Chile for educational work.

— The Ladies' Christian Union held a memorial service for its late honored president, Mrs. Harriet B. Skidmore, in the chapel of the Collegiate Church, New York city, Dec. 28. Addresses were made by Mrs. Bottome, Mrs. Knowles, and others.

— Because he would not accept pay for acting as arbitrator of a labor dispute, Rev. J. P. Brushingham, D. D., of Chicago, received a Christmas testimonial from the Stereotypers' Union No. 4, of that city, in the shape of a large, richly-bound Bible, costing \$50.

— Rev. Henry A. Bushnell, a superannuated member of the Vermont Conference, died at his home in Quincy, Dec. 20. His funeral and interment took place at Georgia, Vt. Rev. O. M. Boutwell officiated, assisted by Presiding Elder Nutter and Rev. A. G. Austin, and Rev. Mr. Clark of the Congregational Church. A suitable memoir of this excellent minister will appear later.

— The Methodist parsonage at Osterville was the scene of a quiet wedding, Tuesday, Dec. 27, at 1 P. M., when Mr. Charles Elwin Hodsdon, of Sharon, and Miss Elith Sawyer, until recently a resident of Sharon, were united in marriage. The ceremony was performed by Rev. D. H. Sawyer, father of the bride. Only the immediate families and a few friends were present. Mr. and Mrs. Hodsdon, accompanied by Mrs. Julia A. Hodsdon, the groom's mother, left at once for Sharon, where they will reside.

— The *Western* of last week says: "The silver wedding anniversary of Dr. M. C. B. Mason, senior secretary of the Freedmen's Aid and Southern Education Society, and Mrs. Mason was celebrated Dec. 22 with becoming ceremony. The home was beautifully decorated. Dr. and Mrs. Mason and their children stood in receiving line. Many friends called to pay their respects and give congratulations, and the appropriate gifts were numerous and beautiful. From the Board of Managers of the Society there was a solid silver tea service and a massive loving-cup, candelabra, etc."

— Rev. Joseph Hayes, a superannuated member of New Hampshire Conference, died at his home in Salisbury, Mass., Wednesday evening, Dec. 12. Mr. Hayes' service antedated the separation of the Vermont and New Hampshire Conferences, his first appointment bearing the date 1840. Nearly twenty years have now passed since his name failed to appear in the list of effective men. He was buried from the church in Salisbury, Dec. 10, the pastor, Rev. Geo. A. McLucas, being assisted in the service by Rev. J. F. Spalding, Rev. W. B. Rand, pastor of the Congregational Church at Seabrook, N. H., Rev. H. E. Alley of the New England Conference, and

Revs. J. L. Felt and M. T. Cilley. Mr. Hayes left a wife and three daughters. A full obituary will appear in due time.

— A cablegram to the Missionary Society announces the death, at Foochow, China, Dec. 28, of Rev. Fred Lincoln Guthrie, of Hinghua, China. The only particulars given were that Mr. Guthrie's death came after a serious operation. No information concerning his ill-health had reached the Mission Rooms before the cabled news of his death was received. Mr. Guthrie was born Feb. 11, 1865, at Jacksonville, Ill., and was a graduate of Northwestern University and Garrett Biblical Institute. He was appointed missionary to China in August, 1899, and became principal of the Boys' High School in Hinghua, in October, 1900. He was married on Christmas Day, 1901.

— Rev. and Mrs. Albert A. Parker, of Wichita, Kan., and Miss Cora Morgan, of Augusta, Kan., sailed for India on the steamer "Baltic," leaving New York, Wednesday, Dec. 28. Mr. Parker is a graduate of Southwest Kansas College (class of 1896), and a member of the Southwest Kansas Conference. He goes to take charge of the Florence Nicholson School of Theology at Baroda in the Bombay Conference. Miss Morgan is sent out by the

Continued on page 32

THE BATES ADMINISTRATION

MANY facts relating to a political administration become current at the capitol where the seat of the executive is, and thus, in an unofficial but reliable way, much becomes certain on which a sound judgment can be based, though no official history be written or authenticated biography during the period be given out. From a close familiarity of this sort can be written a fairly just and accurate judgment of the leading personal traits of the retiring Governor of Massachusetts. Public attention has been attracted to him by the manner of his retirement, and many people outside of the State have a keen personal interest in him, as his political future rests upon the brink of a deep uncertainty, just as many persons are looking to the new governor, who takes his place, with eager interest to learn whether he will rise to the standard of a figure in national politics.

John L. Bates will resume the practice of law with more expressions of good will for his success and with more regrets from distinguished persons at his retirement from public life than can be possible of any governor since the days of John A. Andrew, the beloved governor of Massachusetts during the civil war. This does not imply discrimination in favor of the younger man, but is an incident of the peculiar circumstances of his retirement. If all the voters could have foreseen the consequences of their voting, it is a fair statement to make, after the event, that it is not certain that the election would have resulted as it did. Certain it is that many votes would have been different, if post-election testimony is to be taken at its face value at first hand.

One of the causes which led to the defeat of the governor for a third term was the fact that his relations with the legislature were not as intimate as those of Gov. Crane, who preceded him. The truth is that Gov. Crane, who had never been in the legislature, acted at one extreme. Gov. Bates, who had been long a member of the House and for three years its speaker, acted at the other. A middle course might have been better. Gov. Crane's relations with the legislature were intimate.

He was a believer in the power of personal interviews. He was a believer in himself and in the rightfulness of his view of the case. He was certain that he was acting from the broad outlook for the good of the State as a whole. So he used to send for the members of the legislature. Certain men in Senate and House came to be recognized as the spokesmen of the governor. As the governor, under the constitution, has the approval or vetoing of bills, there is a confusion of functions between executive and legislative departments. By his frequent intercourse with the legislature, Gov. Crane tended to make an amalgamation of the two branches, and the executive was the supreme factor after the fusion. The legislature tended to become rather the subordinate department under him. This facilitated the dispatch of business and promoted harmony between the two departments, but it subordinated the independent judgment of the legislature. On one occasion, when a member had severely criticised the executive in open debate on the floor, the next day the governor sought a personal interview and friendly relations resulted. Few governors handled their legislatures with such tact.

But Gov. Bates, having a clear recollection of his service in the House and a full appreciation of the benefits of independent judgment on the part of the two branches, and remembering the sensitiveness of the legislative department to interference on the part of the executive, possibly with specific occasions of resentment of such seeming encroachment in mind, went to the extreme of paying absolute regard to the dignity and the duty of the legislature. Their department was distinct from his under the constitution, which prescribed, in so many words, that neither of the three branches should fulfill the functions of the other. It was for the legislature, without any influence from the governor, to make up its mind upon the merits of the case. Then, when bills reached him for signature, it was for him, without being influenced by the legislature, to act upon them also upon their merits. He paid high respect to the sensitiveness of the legislature. He conceded to the members their full official standing under the constitution. But he followed a governor whose practice had been totally different, and a legislature some of whose members had been accustomed to the high compliment and mollifying influence of the other policy, and who were proud to be identified with the executive. The transition was too marked to have a good effect upon the relations between the two high parties. Closeness of business intercourse and nearness of personal relation did not exist as in the former administration, and the immense strength of the legislative support in the campaign, which had carried him into the second place on the State ticket after a sharp struggle and had made him governor, was wanting when it came to his third candidacy for the first place on the ticket. Yet it is easy to see the high motive which was the basis of this disastrous course.

No harder-working governor than Gov. Bates has filled the executive chair in recent years. He has been of such a friendly nature that he has given to visitors more time to tell their side of the case than some governors would have done. He has not spared himself. He has desired to get to the bottom of every public issue which was for him to settle. It is doubtless true of his administration, as it has been of most others, that at least half of the time of the governor has been occupied by persons who wanted some public office. Strange and unreasonable as the political system is which permits the time of the chief executive to be wasted by men who

are seeking their personal advancement rather than the good of the public, yet it is the recognized system, and the anxiety of the governor to learn all the essential facts and his desire to do full justice to all who came to see him, led him to sacrifice his own time and strength in the service of the State. During his entire term of office he has been a hard worker for the public good solely. Evening work after the wear and tear of a long day has been frequent, and it has been accepted as a part of the duty of the office. He has been painstaking, thorough, considerate, self-forgetful. He has regarded the welfare of the State as his first duty. He is by nature true to his friends; but those who claimed to be friends, by whose action his defeat was compassed, in part, know, and the public knows, that when friendship became a cover for selfish purposes incompatible with the public good, then he regarded them as no longer friends, but as the enemies of the public, and his fidelity to the public has been one of the causes of his disaster politically.

One of the salient personal features during his entire administration of two years has been his native strength of mind. He has been sturdy amid all disturbances. He has borne without loss of equanimity shocks to his wishes which would upset some governors. In the executive department, by comparison, in the memory of men who can recall many governors, he has stood forth conspicuous for the rock-ribbed nature of his self-reliance during storm and stress. His good nature has been imperturbable, and has commanded the comment of those around him, as it has been resplendent upon particularly trying occasions. His equal was never seen, has been the enthusiastic comment, all unknown to him. Firmness and purity of character and motive have been marked traits which have impressed themselves upon those who have been officially parts of his administration.

It is this phenomenal bearing under defeat which has made him a prominent figure such as a defeated candidate rarely is. "He is such a good loser," is the commendation heard frequently; and if John L. Bates has any political career before him, as many of his friends strongly believe, it is because, since his defeat, he has shown such wonderful courage, resolution and good cheer in the face of a reverse which was as totally unexpected by him as it was by his political friends and opponents. His native strength and firmness have been appreciated as never before. The man has shone forth as he never did in the official course only, and now there is more disposition than ever to say that this citizen with such extraordinary capacity for heroic action must have a place in the public service again.

These facts do not minimize the truth that much depends upon the administration of his successor; that the future hinges in part upon the attitude of the lieutenant governor; that the disposition of the party manipulators, aside from the will of the people, has an important bearing; and that his own inclinations remain to be consulted. Politics sometimes makes light of all eulogy, or justice, or friendship, or public good, or personal ambition, and what the future has in store cannot be foretold by any prediction of reaction from the extreme of the November election. Many who believe that he was condemned for acts which should have been a strength to him, may yet not think it expedient to justify him publicly. But it is true that the reaction since the election has been great, and that it is by no means certain that the end has been reached of this political career thus suddenly brought to a temporary close.

THE NEW YEAR

REV. C. L. LEONARD, D. D.

Out on the sea of a glad new year
 Floated an innocent infant life,
 And the south wind whispered it words of
 cheer,
 As it sped on its voyage with pleasure
 rife.

Out on the sea of a full new year
 Sped the gay barque of a hopeful youth,
 And the laughing waves brought it naught
 of fear
 In its restive cruise for fame and truth.

Out on the sea of a crowded year
 Freightened full deep with its load of care,
 Swept by the blast of the tempest drear
 Where only the stanchest ship might
 dare.

Out on the sea of a sad new year,
 Plunged and floundered a storm-scarred
 barque,
 Her sails all tattered, her end full near,
 Sport of the ocean wild and dark.

Out on the sea of the untried year
 Sail we forth as ships from port.
 Shall the voyage bring pleasure, grief, or
 fear?
 Shall the winds blow wild, or gently
 sport?

Out on the sea of a heaven-sent year,
 Sheltered and stayed by a Father's love;
 Under skies serene, or the storm king's
 leer,
 May our course be laid for the port
 above!

Pittsfield, Mass.

A WORD TO YOU

REV. JAMES MUDGE, D. D.

A YEAR has gone. A year begins. The past is secure and irreversible. The future is unknown and uncertain. Trite, this. Very important nevertheless. What are we going to do about it? There are two ways to take the flight of time — the way of levity, and the way of sobriety. One may spend the last hours of the year in a ball-room, ministering to the lusts of the flesh, banishing every serious thought, crying: "Oh, be jolly!" Or one may spend it in sacred song and earnest prayer, calling upon God for help and guidance in the untried days before us. Surely this is better. It befits reasonable beings. For, after all, we must die. And it may be that in this coming year we shall be summoned to go hence. Who would not rather launch out on the sea of eternity in friendly relations with the unseen Pilot?

It is true that the months to come are largely hidden from us; and some would like to tear away the veil. It is well that they cannot. If all the future were to burst at once upon our vision, its trials and burdens would overwhelm us, for we are not fitted to bear them save as they come to us one by one. Neither would it be a good thing that our joys and successes should be poured forth in a bunch. The delightful stimulus of hope would be destroyed, while presumption and pride would obtain an undue advantage. We know full enough to serve as a spur to exertion and a guide to conduct. We know the same principles will control the years ahead that have controlled the years behind. We shall reap exactly as we sow. The tissue of the life to be, whether in this

world or the next, will be woven of such colors as we choose to work in.

Borrow no trouble. Build no castles in the air. Live by the day. Do present duty calmly, with a serene faith that God will see well to all the rest. It is safe to trust Him. It is every way best to do just what He says the first time He speaks. The important points to be heeded are not many. Life is simple, after all, and well worth living. Be of good cheer. The best is yet to be. Courage. Patience. Have no fear. "God's in His heaven, all's right with the world."

Jamaica Plain, Mass.

SOME VACATION REFLECTIONS

REV. D. C. KNOWLES, D. D.

WE must either accept the Old Testament history of this miracle [Jonah], or believe that Jesus was a deceiver, or was Himself deceived. Who wrote these words? Dr. Lyman Abbott. (See Abbott's "Commentary on Matthew," p. 171.) Well did Dr. Buckley once say to him: "Dr. Abbott, the best answers to your views are found in your own writings."

We are not surprised that the good Doctor has recently taken another bound toward the unknown. When any finite intellect attempts dogmatically to solve the infinite problems of our universe, without a humble reliance on the Infinite Revealer himself, he usually makes a straight path to an intellectual inferno.

This is not saying that men should not try to solve these problems. On the other hand, it is our privilege and duty to wrest from nature and revelation all the light we can get on the mysteries of existence. It is ours to observe, to experiment, to get at all the facts of our strange surroundings, to train our powers to the utmost with those limitless tasks, and to make hypotheses and theories as tentative efforts to their solution, which theories we must proceed to show are the most rational explanation of all the facts. All progress is made in this way, and in this way alone.

But in all this we must not forget that the field is so vast, and the facts are so multitudinous, that it ill becomes any of us, without Divine revelation, to affirm that we have made no mistakes. It is a mark of supreme wisdom for the best of men to confess: "I do not know everything, and possibly after all my pains I may have gone astray." Where God has plainly spoken, and has stamped the truthfulness of His statements with the credentials of infinite power, we should be mute in His awful presence. This is the only qualification I would make to the foregoing statement, and even then we should be exceedingly humble as to the philosophy of the Divine revelations.

But Dr. Abbott's spirit is not that of a man who feels he can possibly be mistaken. He is as dogmatic as the inspired Apostle John, and evidently claims equality through the same inspiration. He asserts without hesitation that all *thinking* men are accepting his theories of the universe, and with an imperial wave of the hand sweeps aside all who dare to question his teachings as unworthy of much consideration. It is very remark-

able that those who declaim most loudly against dogma are themselves the most dogmatic. It is a short cut to victory to shout aloud: "All scholars say so." This is the triumphant note of many callow minds. We hardly think such assertions will stampede everybody. There are a few thinkers in the world who have long since learned that great scholarship is not always joined to common sense.

There are many schools of scholarship, and all wisdom will not be exhausted by any of them. There are scholars who are commissioned to gather facts. Their minds are loaded with them — may we not truly say, overloaded? And is it not a well-recognized fact that many who have accumulated vast stores of learning are utterly incapable of rational inductive reasoning? How often the theories they advance to explain their facts are childish in the extreme! It is not often that any one mind can do two things well. In intellectual processes we are dependent one upon another more than we are ready to admit. In fact, it is seldom that the same mind is equally endowed with power to gather facts and draw inductively correct generalizations from them.

Furthermore, it is sometimes claimed that a man's speculations should be accepted because he is so sincere, honest and pious. But why accept such a conclusion? The one man, above all others, except my own parents, who touched my young life with holy aspirations and quickened in me a desire to be useful, and whose spiritual life was beautiful, imbibed in his early ministry the theories of Strauss and Renan, and subsequently boxed the whole compass of "isms," landing at last, if report is correct, in the bewildering fog-banks of Mrs. Eddyism.

No true man should apoologize for the barbarities of college hazings; and yet there are a few men who are greatly helped by being knocked down flat. Such a man was the Apostle Paul. Jesus knew what he needed to fit him for his life-work. It was the Divine treatment that he received on his way to Damascus that set him in the path of usefulness.

We heartily endorse the theory that children should be trained from earliest infancy in the knowledge of God's love in Jesus Christ, and be so guided, if possible, as never to know the spasm of a marvelous conversion. Nevertheless, we recognize the possible perils of such a religious experience. That peril is a sad lack of humility. Humility is not native to most of us, and may be said to be the last Christian grace to come to perfection. Humility seldom comes to any of us except through the severe processes of Divine scourging. Paul had this grace perfected by that blow that laid him in the dust. He knew ever after there was somebody in the universe greater than himself.

The great peril of modern thought is intellectual conceit. This may not explain all the aberrations of speculators, but it is a mighty factor in the problem. We feel assured that many of our schools, theological and literary, would be freer from speculative tendencies if it were a standing custom that their professors should spend a Sabbatical year in the pastorate.

To come frequently to homes of sorrow, to have lost and despairing souls clinging to our garments crying out of their conscious need for sympathy and help, to weep with those who weep and to bring the balm of God's loving promises to weak and helpless humanity, is a marvelous antidote to speculative tendencies. Great pastors have little relish for rationalistic theories. It is the closet bookworm who hatches novel philosophies of things; and when he has incubated one special chick he can call his own, he is tempted to mother it with a devotion that can only be surpassed by the coolings of parental love.

And now what more shall we say? This: The finest eulogy that could be pronounced over the casket of a Christian teacher, in our estimation, would be as follows: This man sat at the feet of Jesus and humbly learned of Him. He accepted Him as the Son of God because He claimed to be such. He received Him as a teacher from heaven who knew all things in heaven and earth and history. He rejected as a psychological absurdity that this wonderful being could divest Himself of His intelligence at His will. He believed that He knew the historic past to perfection, and when He said that Moses wrote of Him, He did not lie or adjust His statements to contemporary errors. He believed that Jesus knew more than all the scholars of the ages concentrated in one human intellect. In that faith he accepted Him as the incarnation of eternal truth. He did not pretend to explain all mysteries. Having acknowledged mysteries in nature and in revelation, he did his best to master them, but frankly confessed their boundaries stretched far beyond his utmost comprehension. In supreme humility he often said: "I do not understand it all, but I believe what I am plainly told by the Christ." If we all possess this deep humility we need not fear the outcome of thought. All others, forsaking the ark of revelation, will, like Noah's dove, find no rest for their feet anywhere, and will go flying helter-skelter until, exhausted, they drop into oblivion.

Tilton, N. H.

JERUSALEM

REV. DILLON BRONSON.

THE Jerusalem Outside the Walls has grown like a Western city since our visit fourteen years ago. The Jews, aided by the noble gifts of Montefiore, Rothschild, and others, have returned in great numbers, despite the prohibitions enforced against them, and many of them who cannot speak United States are naturalized American citizens, and give our worthy consul something definite to think about day and night. In a total population of about 85,000, there are over 40,000 Jews and about 13,000 Christians, some 1,500 Protestants. The Moslems number 7,000, and consider themselves very superior to the "Christian dogs," who practice so much (to them) meaningless ritual, and so often try to cut one another's throats in battling for the privilege of caring for the sacred places. Perhaps no other city of equal size on earth is so well supplied, however, with Christian agencies. The Greek and Latin churches

have lavished colossal sums of money on their schools, presses and hospitals. The Church of England has a beautiful new cathedral and several other churches, with a long-established and richly supported mission for Jews, which is said to accomplish almost nothing. The Evangelical Germans (over 200 in number) have a fine new church, dedicated by the Emperor six years ago. They also have a blind asylum, a deaconess hospital, orphanages and schools, and a leper home called "Help of Jesus." The "Temple" colony from Germany contains 400 members. The Syrians, Armenians, Copts and Abyssinians are all zealously at work, and any Methodist parson who spends a Sunday in the Holy City and wishes to deliver himself of a message can secure the spacious parlors of one of the hotels or of the noble building of the American colony, or the hall of the "Templars," or the church of the Simpson Missionary Alliance, or the St. Paul's Church built by the English, but left unconsecrated in order to allow clergymen not belonging to the "apostolic succession" the use of its pulpit. If not content with any one of these hospitable preaching places he might possibly secure the use of the German church, or flock with the "Sandfordites," or certain other cranks who come here from all quarters of America and give the Moslems cause to despise us all because of our unhappy divisions. When one sees how many sects in this city claim that they, and they only, teach the truth, he wonders if the Saviour does not weep over poor Jerusalem as of old, and does not grieve over the introduction of each new *ism* from the Western world.

We saw all of the holy places so often described by travelers, drove to Bethlehem and the Jordan, and rode on donkeys to the strange old Greek convent, Mar Saba. At Bethlehem we saw Mohammedan soldiers praying in the Church of the Nativity facing Mecca instead of the altar, and were surprised at first, as we had forgotten that even here the unspeakable Turk must maintain a guard to keep peace among the Greek and Latin priests.

We drove back to Jerusalem — four miles — by moonlight, and were thrilled by the bright gleam of the evening star which shone over the shepherds' fields. We found the road to Jericho rough, and the Jordan valley very dusty, and were more than glad that we were not there at the time of the Sunday-school convention, when so many horses were killed by over-driving. The dogs and smaller creatures in Jericho allowed us no sleep, but we drank from the great clear spring which Elisha healed, rowed a boat on the Jordan River, and bathed in the solitary Dead Sea. The water is so heavy one cannot sink, but we found it difficult to keep our feet down, as they seemed determined to change places with our heads. One feels on leaving the water as though he had bathed in oil and would never be clean again. A swim in the Jordan, though it is never clear, would be much more enjoyable.

It is a long hard pull from the Dead Sea up some four thousand feet to Jerusalem, and we walked much of the way over the same hills so often pressed by the Blessed Feet. There are many new

Greek monasteries in Palestine, and on the summit of the mount of our Lord's temptation a guard is now maintained to watch for marauding bands of Bedouins. Thanks to the recent visit of the German Emperor, there are several decent carriage roads now in the country, and it will soon be possible to drive in three days from Jerusalem *via* Jacob's well to Nazareth.

One can now take ship to Jaffa, or Haifa, however, and with donkey and boy see the chief points of interest at very small expense. For travelers who speak a little German or French I would recommend the firm of Kaiser, Jans & Co., Jaffa St., Jerusalem. Herr Kaiser met us at Beyrout and took away all our fears, serving us most acceptably and saving us money and worry at every town.

I cannot close this hurried letter without speaking of our memorable visit on Friday at sunset to the Jews' wailing place. Several hundreds in their gorgeous Sabbath robes of plush and velvet were there, kissing the great stones in the original wall which enclosed Solomon's Temple, from which ground they are rigorously excluded. With their sacred books in hand, these grizzled old men wailed over the departed glory of Jerusalem as they have wept here every Friday for centuries. It was a pathetic scene, and brought to mind the cry once heard in the same old city: "His blood be on us and on our children!"

At the "American Colony" inquiries were made concerning Dr. L. B. Bates, and at the U. S. consulate we were questioned about the health of Dr. W. T. Perrin. We were glad to give a good report of the apostolic labors of these two brethren, and to know that such prophets are not without deserved honor in Jerusalem.

IS IT CHRISTIANITY OR PAGANISM?

MISS JOSEPHINE S. FISK.

THE Roman calendar has many red-letter days. One of these is the 8th of December. This year, the jubilee of the promulgation of the doctrine of the immaculate conception of the Virgin was celebrated on that day. On the preceding day services were held in many of the churches in honor of the event, and at evening the bells of all the 267 churches in Rome were rung for one hour. The beautiful monument in the Piazza Di Spagna, erected to the Virgin, was decorated with flowers, and a little garden laid out at the foot of the monument. Many of the principal churches and other buildings were elaborately adorned and illuminated.

A great crowd assembled in front of St. Peter's very early in the morning of the great jubilee day. The doors were opened at 7.30 A. M., and soon every inch of standing room in the great church was filled. Seats were reserved for special visitors and ecclesiastics, of whom there were many representatives from other countries. Sixty thousand people were admitted by ticket. From the front entrance clear through the immense church to the high altar, a space about twenty feet wide was enclosed. On each side of this avenue soldiers were stationed. At 8.30 the procession of cardinals, bishops, and priests began to march solemnly in. (I counted about five hundred of them.) These were followed by a company of Swiss guards in their

gay, picturesque uniforms. Then came other Vatican guards, dressed in handsome black velvet knee breeches with gold buckles, and high white neck ruffles, looking as if they had stepped out of a picture of the Elizabethan age. I suppose their dress was less rich and expensive than the elaborate robes of the cardinals, but they fitted better, and I certainly admired them much more.

Then from high up over the big doors came a blast of silver trumpets, announcing that the Pope was approaching, the devout followers fell on their knees, and all eyes were turned expectantly toward the doors. Soon the vicar of "the meek and lowly Jesus" appeared, borne aloft, in the gestatorial chair, as it is called, on the shoulders of a dozen richly liveried attendants. He wore a beautiful shimmering robe, sparkling with jewels, and on his head the gold mitre studded with diamonds. As he was borne along to his throne, he waved his hands, dispensing his blessing to the people on either side.

While celebrating mass the Pope used a chalice of solid gold set with diamonds. There was a long ritual, and a good deal of singing, which was very fine, then the Pope placed the crown, composed of twelve stars in diamonds, costing \$30,000, contributed by Roman Catholics the world over, upon the head of the image of the Virgin. Then the great chorus of male voices sang. The music was glorious. The words I could not understand, but I suppose they were something like, "All hail the power of Mary's name!"

The service lasted about three hours. Then the gorgeous pageant moved out in the same order as it came in. Again the blast of silver trumpets, and again the devout ones knelt as the Pope was borne back to his prison in the Vatican, and the great crowd dispersed.

Rome, Italy.

METHODIST EVANGELISTS

"PASTOR."

ARE Methodist evangelists scarce or incompetent? If neither, why are they so often ignored, and ignorant, irresponsible, religious tramps employed? These questions are suggested by a weekly perusal of the church items in the HERALD, which reveal the fact that during the past year a number of Methodist pastors in our New England Conferences have employed men for evangelistic work who, in the opinion of the writer, ought not to be admitted to our pulpits.

Among those who have recently assisted some Methodist pastors I notice the name of a man who a few years ago was one of the freaks in a dime museum in Boston. Shortly after that he appeared in the rôle of a Baptist clergyman in one of our large cities, where he nearly killed the church of which he was pastor. After this experience he went to a neighboring town where the courageous but credulous Methodists with more zeal than knowledge bought a tent and pitched it upon the church lawn, that the stranger might hold evangelistic services. Within a week he was hammering the church and exhorting its members to "come out" and join him. In public and in private he tried to persuade some of the best members to withdraw from the church. In one instance he succeeded, and the effect of his baneful influence still persists. Later he established a so-called Bible School, which he claims to

conduct wholly upon the faith principle. I have read some of his tracts, and they would take first prize as specimens of what the late Joseph Cook used to designate as "exegetical lunacy." As mixtures of gross ignorance and bad logic they rival the publications of Mary Baker Eddy, and could influence only those who belong to that class designated in law as *non compos mentis*. This man has the most fanatical ideas upon the subject of faith and physical healing; he has no admission to the pulpits in the town where he resides—except perhaps in the divided church of the denomination to which he once belonged; he has no financial credit among merchants where he is known; he is responsible to nobody and nothing, and yet he is welcomed as an evangelist by some of our Methodist pastors! Brethren, are we losing our common sense?

Number two is a young man who was a useless student hanging about the halls of one of our colleges eighteen years ago. He was converted, and for some years assisted a popular evangelist whose glory has now become a faded flower. He belongs to that class of evangelists—very common—who teach the grossest credulity in place of faith, accepting the Word of God rather than the Spirit of God as the witness to salvation, thus leading seekers to depend upon a barren logical syllogism rather than upon the Witness of the Spirit. Concerning such work the saintly Steele has well said: "The conversions must be shallow where the Witness of the Spirit is ignored, and the seeker is told that the Word is sufficient evidence on that point. This is like putting a copy of the Revised Statutes into the hands of a state prisoner and telling him that it contains sufficient proof of his pardon." The mental resources of number two are so limited that his "barrel" would be empty in three months in the regular pasorate. And yet he is allowed to attempt to instruct our people in the deep things of the spiritual life. Need we wonder that the Master's statement is being fulfilled: "If the blind lead the blind, both shall fall into the ditch?"

Number three has for years been extensively employed in New England. He belongs to that class of evangelists who attempt to substitute foolish preaching for "the foolishness of preaching," vainly imagining that people of brains can be influenced by a so-called sermon consisting of a series of illustrations connected by conjunctions. When I saw his work it was exceedingly mechanical. In fact, all the power was consumed in running the machinery, and nothing was left for results. Success was estimated by the number of those who signed cards expressing a preference for some church. Of a large number of "signers" who preferred the Methodist Church not one was received on probation. Fortunate indeed was the church that it escaped the results of such superficial work!

Number four is an ordained clergyman of a sister denomination which is at present coquetting with the Unitarians. I was unfortunate enough to be identified with this man in a series of "union" meetings. Before his conversion he had made a record as a prize-fighter and

dancing-master. On several evenings in the series of meetings to which I refer he spent from twenty to thirty minutes talking about his history. In fact, he preached himself about as much as Christ, and wearied the audience with his preludes. In the middle of the first week he publicly announced that, so far as he was concerned, the meetings would close the next Friday evening. His pianist informed me that the statement was a trick to arouse the people. Query: Who lied, the evangelist or the pianist? The meetings continued for two weeks after that statement. He promised me that he would not antagonize a certain element which had a strong following in the church, and then deliberately devoted an entire afternoon meeting to a feeble and futile attempt to prove their theory false. He has hardly the elements of an English education, and yet our pastors are employing him at the present time to teach our people a few things that have been picked up at random. After my unfortunate experience with this man, who at the time he was engaged for our meetings was looking for a "job," I decided that for all future time intelligent Methodist evangelists, endorsed by their respective Conferences and recommended by our Bishops, are good enough for me. We have plenty of such, and under existing circumstances I see no excuse for employing imitators of Sandford and Dowie, or ignorant, unordained, irresponsible, mercenary, professional evangelists to teach our people unreasonable and untruthful views of the spiritual life.

The results of the evangelistic work of such men as these four is seen in a membership that is anything but Methodist, many of whom appear to be entire strangers to regenerating grace. For years we have been lamenting the decline of Methodism in New England. Perhaps we can find a partial explanation of our state in the methods used to secure converts.

As a remedy and preventive of future evil I suggest that as shepherds of the flock we owe it to our churches to carefully investigate the credentials of any evangelist before employing him. Our presiding elders can stop further injury from this source by using the power given them by our Discipline, ¶193, ¶31. Brethren, if we are Methodists, let us be Methodists.

Wretched Vagaries

From the *Advance*, Chicago (Congregationalist).

AS will be seen on another page, the daily press finds it difficult to understand why Dr. Lyman Abbott should any longer be regarded as a leader, teacher or minister of the Christian religion. The *Inter-Ocean* of this city also thinks that other leaders in the church are too much bewildered and befogged to be guides for the laity, and it does not wonder that the flocks wander when "so many shepherds have lost the way." Such observations as these make it clear that Congregationalism cannot countenance or condone all the wretched vagaries of some men in the denomination and retain the confidence of the public. We shall either have to do some repudiating ourselves or suffer repudiation from an increasing number of sane and plain people.

THE LITTLE METHODIST OF VIEQUES

BISHOP EARL CRANSTON.

SIX months ago I first told the simple story of Felipe Cruz, "the little Methodist of Vieques," who had the courage to say to the priest, "I am no more Spaniard, but Methodist;" and how by his steadfast faith his uncle, aunt, and finally his parents had been led to Christ. I told of his little island home, off the east coast of Porto Rico, as I had seen it on the occasion of my visit to our Porto Rico Mission last winter, and of the religious needs of its six thousand people. Because of the deep impression made upon me by



FELIPE CRUZ

the boy's fidelity, I ventured to name him as a fit successor of the lad from whose scanty store the Master fed the five thousand hungry people, and proposed that the boys and girls of America should commemorate the heroism of Felipe Cruz by building a church that may fittingly shelter the waiting and hungry multitude that find no room in the dingy old shell that now discredits both the Master and our church on that beautiful island. Well, the story found many readers, and Felipe has won thousands of friends in America, who, with others who now read of him for the first time, will be glad to learn more of the boy and the isolated mission down in the Caribbean Sea. I am very sorry that I cannot present a better picture of Felipe and of Brother Culpeper, the missionary who has been so successful in winning those poor people to the simple faith of the Gospel, but Vieques has more poverty than art, as yet. The higher art will come with the new and higher life on which the people are entering. It will

be seen from the following letter that the church roll has grown since my first appeal. Here is what our devoted young missionary wrote me in September:

*Iglesia M. E. de Vieques,
Vieques, Porto Rico, Sept. 20, 1904.*

DEAR BISHOP CRANSTON: I am writing you this letter to give you the latest facts

in connection with our work. At present we have seven preaching points, and hope to occupy another soon. There are now 185 members and probationers, with a large number of candidates who have not yet met the requirements of the Discipline. Our three Sunday schools, with an enrollment of about 200, are doing well. Our people are faithful to their principles. One brother walks ten miles every Sunday to get to church; a sister who lives eight miles from the town makes the trip every Sunday, walking both ways.

The fruits of the Gospel as seen in the lives of this people are: 1. The better observance of the Sabbath day; 2. The giving up of sinful habits; 3. An increased interest in the study of God's Word; 4. Family worship in the home; 5. The cultivation of the grace of giving.

Many of our people are persecuted for righteousness' sake; sometimes it means the loss of friends, the estrangement of relatives, and the loss of employment.

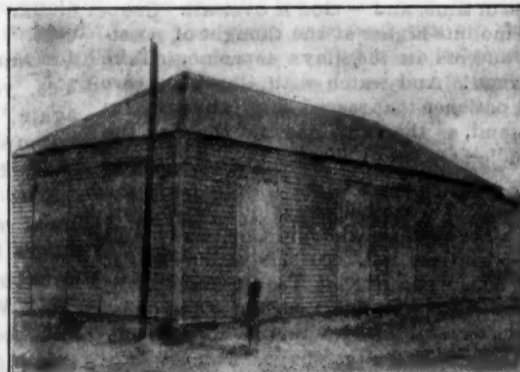
Up to date we have collected \$130—enough to purchase 13,000 bricks, in spite of the fact that this is not the grinding season (for sugar cane), and work is scarce. An old man who makes his living by making and selling brooms insisted on subscribing 20 cents weekly for the new church. Knowing his poverty, I told him that it was more than he could afford, but he insisted on giving that amount, and every Saturday afternoon like clockwork he is on hand to pay his weekly subscription. An old lady over eighty years of age brings her little gift of one cent every week to purchase a brick in her name. I am sure God accepts her gift. The children of the Sunday school are doing their part also, some having already paid their subscriptions of a dollar.

We have a rock pile in the mission yard. It is growing larger every day. The children are gathering rocks for the foundation of the new church.

The Vieques Methodists are doing nobly, and they earnestly pray for the co-operation of their brethren in the States. Praying that your appeal may be very successful, I remain,

Sincerely yours,
SAMUEL CULPEPER.

That letter tells its own pathetic story of the devotion, as well as the poverty, of these people so recently delivered from a galling bondage. But the missionary did not suspect what a rebuke was contained in that humble boast that his people had



OUR PRESENT CHURCH ON VIEQUES ISLAND, PORTO RICO

already subscribed \$130, "enough to buy thirteen thousand bricks"—as they sell in that country. Shall I confess it, that up to that date my American boy and girl league had not put more than one hundred dollars in the "Felipe Cruz Basket?" And today the carefully kept account shows but \$141.61. This has come along

in eighty remittances, representing about five hundred individual givers. Of course I expected small sums from each. That was the plan. But it will take many, many more. I know that summer was not the best season for "remembering" such appeals. My faith is unshaken that the church will be built before another year shall pass. I wish that Bishop Fitzgerald, when he goes to Porto Rico in February, could take at least \$1,500, and I am already cheered by the promises of several strong Sunday-schools to give one hundred dollars each. The church should cost not less than \$3,000. The growing congregation already fills the sidewalks as well as the little shell of a house, and we must provide for it. Besides, we do not want a church that will be less attractive than the building in which the Catho-



REV. SAMUEL CULPEPER

lics continue to mislead the people. But \$1,500 will do for a New Year gift, and assure the remainder required as the work goes forward. I earnestly ask our boys and girls, our Sunday-schools and League chapters, and all whose hearts are open to this pathetic call, to remember that the "Felipe Cruz Basket" is still hanging out at the door of 305, The Ontario, Washington, D. C. It will be their Christmas and New Year's and all the other days from now on until "the little Methodist of Vieques" and his people have built their prayers and self-sacrifice along with ours into a beautiful temple in honor of our Lord and Saviour.

Don't forget; don't postpone. Do something, however little it may seem. The roll of givers will go to Vieques to be deposited in the corner-stone receptacle.

Washington, D. C.

Fanny Crosby

MANY congratulatory messages from prominent Methodists throughout the country were received by Fanny Jane Crosby (Mrs. Van Alstyne), the famous blind hymn writer, in her Bridgeport home Christmas Day. Miss Crosby is one of the most remarkable women in the world. She has written more than 6,000 hymns, some of which have been translated into all the tongues of Europe. Even now, with her sight gone, she engages in her favorite work, and regularly goes on long trips, lecturing on missions and giving her time and money to promoting charities. Last week she lectured in several distant points in New Jersey, and early in the month she finished a three weeks' tour in Massachusetts. The Methodists of the United States will honor Miss Crosby by celebrations and by calling her next birthday "Fanny Crosby Day." Services will be held in churches throughout the country, and it is likely that the Methodists of Canada and the British Isles will join in this tribute.

THE FAMILY

A NEW YEAR'S PRAYER

OLIVE A. SMITH.

Not for a quiet path of ease, or freedom
from grief, we pray,
But for strength to conquer, for faith to
feel Thy guidance thro' sorrow's way.

Grant all the riches we can bear, un-
touched by pride or greed ;
Reveal all truth that we can use, to meet
our brother's need.

Forgive the weakness, fault and sin, that
lade the dying year ;
Teach us the lessons we should learn, as
we stand beside the bier.

Add to our zeal, our hope, our love ; in-
crease our faith in Thee ;
Help us to live the life that is, in the light
of the life to be !

Grant us that perfect love for Thee which
casteth out all fear,
And may we wear Thy image, Lord,
through all this glad New Year !

Emporia, Kan.

Thoughts for the Thoughtful

The New Year

One vow will not suffice the long year through ;
One prayer a twelve months' needs may not
allay ;

●rown every morn with pure resolve anew,
And live each day as though 'twere New
Year's Day.

— Selected.

With gratitude for the past, joy in the
present, and trust for the future, we would
engrave over the shining portals of 1905
the impressive inscriptions which are
graven over the three doors of the great
Cathedral of Milan: "All that which
pleases is but for a moment." "All that
which troubles is but for a moment."
"That only is important which is eternal."
— *Michigan Christian Advocate.*

It is the time of year when we are taking
account of things. Take a sober look over
the year, with reference to seeing whether
you have been building anything into your
character which is unworthy and of which
you are secretly ashamed. Have you
hitherto had a purpose in your character-
building, or have you been building in a
haphazard way? Do you mean to build
better, more carefully, with more definite
aims for the coming year? Above all, will
you look to the foundations? — *Wellspring.*

As one year passes into another, it is well
to gather up all our earnings, and to take
them with us over the unseen line ; and in
the new months with the old names have
for our treasure, more than ever before,
things new and old. A man has no right
to be poor. It was a suggestive remark of
Victor Hugo that he preferred fifty to
forty ; for forty is the old age of youth, and
fifty is the youth of old age. — *Alexander
McKenzie, D. D.*

When elated with happiness it is natural
to share it with whomever appears at the
ecstatic moment, regardless of the listener's
mood or circumstances. The newly affi-
anced, the bride, the happy father, all find
it difficult to conceive that any one should
fail to be glad in their good fortune. Yet it
is sometimes harder — for even the most
unselfish — to rejoice with those who rejoice
than to weep with those who weep ; and he

who has wished a Merry Christmas to one
bereaved since the last glad festival, a
Happy New Year where pain or loneliness
must shadow the coming twelvemonth,
and has noted the spasm of pain and the
touching effort to smile in sympathy, will
think twice before projecting his own bliss
into violent contrast with another's mis-
fortune. On the other hand, all honor to
those heroic souls great enough to forget
their personal sorrows in others' joy! —
Congregationist.

There is a new idea in developing pic-
tures. It is that heat accelerates chemical
action, and that a hot developing fluid
makes a better negative. This is also true
in the chemistry of life. Selfishness and
carnality are burned out of the heart by the
hot developer of affliction. And as the
purest ore comes from the hottest furnace,
so the noblest souls are refined in the hot-
test fires. Tribulation, affliction and op-
pression are the alchemists by whom the
dross is etherealized, the carnal spiritual-
ized, and the baser metal is transmuted
into pure gold. — *Rev. A. C. Welch.*

So we look forward into all the work of
the year to which we shall set our hands ;
it is yet undone, and here are the two ways
of approaching it. We can do it as though
it were beneath us ; as though it were a
makeshift, a necessity — one must earn
one's living ; we will do it, and then as
much as we can retire within ourselves and
live out our glorious dreams. That is one
way to prepare to be useless and wretched.
The other way is to say each day : I must
do this work in the light of what the pat-
tern has taught me. This thing is not
humble ; it is glorious because God sends
me to do it according to this pattern He
has showed to me in the Mount. That is the
road to the deepest joy. The world needs
the blessing of people like you and me, who
will try to redeem every common situation
with a faith born of seeing the Pattern in
the Mount. — *Rev. Edwin F. Snell.*

It is concerning the soul, or the entire
life, that we believe it becomes the part of
wisdom to think most of and care most for
at all times, and to consider chiefly when
a division of time marks off the Old Year
and chimes in the New. There is some-
thing significant and inspiring in the
January days. The daylight is perceptibly
lengthening. There is Hope in the air.
An invisible line has been safely passed,
suggestive of having entered upon a new
lease of time, and — God is over all. Cour-
age mounts higher at the thought of possi-
ble success in the days to come. Take
courage! And watch with Christian care
and patience that record that is eventually
to stand, as the verse has it, "through the
ages." — *Christian Work.*

The New Year bell rings out its solemn
call alike to those who are Christians and
those who are not. To this latter class it
will be a "happy New Year" if they will
secure Jesus Christ as their Friend at once.
If you say, "I will do this as soon as my
business is in better shape," you are bar-
gaining with Satan, who is sure to cheat
you. If you say, "I will decide for Christ
by and by," you are deciding against Him.
Take the first step at once, and put the
hand of your faith into that loving Hand
that was pierced for your sins. Do this
promptly, and perhaps a bell of joy may
be rung for you in heaven. Brother Chris-
tian, determine to make this the best year
of your life, the richest, ripest, strongest,
happiest. But you cannot grow in grace
"by wholesale." Begin the year by put-
ting the knife into some bad habit or be-

setting sin. Begin by laying stiff hold on
some neglected duty. Consecration means
letting Jesus Christ own the whole of you.
Holiness means serving Christ in little
things ; and remember that in all the year
1905 you will see only one day, and that
will be called "today." The ladder to
heaven is climbed, not by a leap, but
round by round. — *Theodore L. Cuyler,
D. D.*

"A glad New Year!" Fit greeting this —
While Joy doth by the portal stand,
And many an eye with gladness glows
To see her beckoning hand.

"A glad New Year?" But fits it still,
Though other eyes so bound must be
With bands of grief, that they no sign
Of earthly joy can see?

"A glad New Year!" Yea, even souls
Its threshold in the dark who cross
May in their Lord's great love rejoice,
'Mid sorrow, suffering, loss.

"A glad New Year!" — glad with His cheer.
God grant it, though all else we miss!
Until with His own hand He bid
To heaven, and its years of bliss.

— *Amy Parkinson.*

"IN THE BEGINNING"

MRS. O. W. SCOTT.

"WISH y' happy New Year,
father," said Phillip Junior,
as he slid into his chair at the breakfast
table.

"This isn't New Year's day," Bartley
informed his younger brother.

"I know it, but he was gone before I
got up yesterday morning, and I didn't
see him last night."

"Neither did I. Wish y' happy New
Year, papa!" chimed in Christine from
her place beside her mother.

"Thank you, thank you, children! I
wish you a great many. Where's Eva?"

"Late, as usual," said Bartley.

"We are all late," sighed Mrs. Ware.
"I am sorry to have it so the first Sun-
day of the new year."

"Mother" — a tumbled mass of hair
under which was a pretty girl face ap-
peared through the cautiously-opened
door — "may I come to the table in my
bath-robe? I took another nap after you
called me."

Her father answered: "Yes, do come
along, Eva; the breakfast is getting
cold."

"And there's the nine o'clock bell!
Yes, you may come, but don't ask it
again," Mrs. Ware added; and Eva's
triumphant glance met Bartley's frown
as she took her seat.

The family had scarcely begun the
meal when Phillip exclaimed: "There
comes the paper boy!" and ran to an-
swer the bell.

Mr. Ware threw down his napkin and
followed hastily, shouting after the re-
treating figure, with its heavy load, as he
reached the door: "Here, boy! boy!
Come back!"

The newsboy came to the steps.
"Haven't I told you to take the paper
round to the back door Sunday morn-
ings? Can't you remember anything?"

"Yessir. I jus' forgot this mornin'."

"Same thing last Sunday morning.
If you do it again, I'll report you."

"Yessir," and the boy was off.

As Mr. Ware re-entered the dining-

room he saw the highly embellished edges of the Sunday paper projecting beyond Philip's resolute body, while threatening glances were directed toward him.

"You just wait till after breakfast, young man!" growled Bartley.

"Phil and me speak for the pictures," cried little Christine.

"Hush, children! The paper isn't worth quarreling over. Mr. Ware, I wish you wouldn't take it this year," said his wife.

There was a howl from Phil.

"Mother! it's full of regular crack-a" —

"There are fine stories," interrupted Eva.

"Everybody takes it, ma. You ought to see the stacks that come on the train," added Bartley.

"That will do. We need not decide this morning," said Mr. Ware, uneasily.

"Aren't any of you going to church with me? Come, Philip, there's time to get ready if we hurry. Let's all go and begin the new year right," and Mrs. Ware arose hurriedly.

Bartley yawned. "My head aches, ma, and I don't believe I'll go."

Eva giggled. "There, Bart! You got that out before I had a chance. But you know I have a cold, mamma."

Mr. Ware did not respond, and his wife continued: "You haven't forgotten that this was your sister Molly's birthday, have you?"

"Molly's birthday? You're mistaken. Let me see. It was in June, or October" —

"Why, Philip!"

"Well, I ought to know."

"Yes, but you will find it was January second if you will look up your family record."

"I will. I'll do it, and show you I'm right. Where's that old family Bible?"

"It must be in the trunk with those other things that were your mother's, I think. Then you won't go to church?"

"No, I tell you I'm going to look up that record. As if I didn't remember Molly's birthday!"

"Then must I go alone?"

Christine's troubled brown eyes traveled around the family circle, rested a moment longingly upon the protruding edges of the *Journal*, and then she said: "I will go with my own dear mamma."

"Good girl!" chuckled Eva. "You'll represent the family, Chickadee."

Just before Mrs. Ware left the house, she said: "Our subscription for benevolences is due, Philip. Can you let me have it this morning?"

"Oh, come now! I've paid about a hundred dollars for missions, and worn-out preachers, and I don't know what all."

Mrs. Ware laughed. "Never! It was only five dollars for everything."

"So much thrown into the bottomless well. I tell you, Lottie, it's an awful drain on a man's pocket, this continual begging."

"It doesn't begin to amount to as much as your club bills," she responded, "and you are a member of the church, Philip."

"Well, here 'tis, but don't let them call for any more at present;" and he held the money toward her ungraciously.

Mrs. Ware drew in her under lip — a woman's check-rein — and held it tight as she thrust the bill into her glove.

"There's the last bell; we must hurry, Chickadee," she said, and the two left the house.

Mr. Ware felt a reasonable pride as he watched the well-dressed, attractive woman and the beautiful child cross the lawn. For a moment he regretted that he was not with them, then murmured with a shrug of the shoulders: "I guess I've earned a rest."

Eva and Phil had divided the paper, and were absorbed in its lurid pages, which accounted for the unusual silence, and Bartley had disappeared. Mr. Ware stood a moment trying to recall what he had planned to do. "Oh, yes, Molly's birthday! I must hunt up that old Bible."

The trunk to which his wife had directed him was in the attic, filled with articles hastily gathered up in the old home after his mother's death. He had intended to look them over at once, but three years had passed, and he had not done so.

An attic filled with old furniture associated with one's youth is very apt to become a Hall of Memories; and as Mr. Ware paused after mounting the stairs and looked around, he felt as if he had suddenly returned to his boyhood home. There were his father's old desk and arm chair side by side; a few of the best "cane seats;" pictures from the parlor leaning against the beams; a broken cradle; and a clock pathetic in its silence. The sunlight was subdued by dusty window-panes across which spiders had hung their hammocks, and fell across the relics with the mellow radiance one finds in a cathedral. And it was so still! For once, Mr. Ware was "above the world," and his vision was blurred by a sudden mist. He felt as if he were being welcomed to the family circle once more, and Molly — no, Molly was not over there by the little old parlor organ beckoning him to come and sing with her, but he seemed to see her as she had been, sweet, vivacious, affectionate, his dear, only sister! But Mr. Ware was a man of hard common sense, and after clearing his throat and rubbing his eyes, he went over and wound the old clock. It was a relief to see its pendulum swinging and hear its querulous ticking.

Then he drew a low chair over to the trunk beside the organ, and lifted its cover. Packages of letters, newspaper clippings, bills and receipts, pamphlets, books, photographs, and an accumulation of what had once been treasures, met his gaze. Below these was the big Bible, and, opening to the family record, he read: "Mary Theresa, born January 2, 18—"

It was no surprise, for he had had a sneaking conviction that his wife was right even when he disputed her. Why was he always taking her up so sharply? he wondered.

Next to the Bible was a large blank book which had been known in the family as "Mother's Diary." Almost thinking he would hear, "There, my son, don't touch that," he opened it, and turned the closely written pages. Smiling and then pausing to wipe his eyes, he

read on and on. Finally his own name appeared, and from the first solemn entry: "Have given my precious baby, Philip, to God this day," he seemed to have been the centre of her life. The first tooth, the first step, the first word, the first church-going — all were minutely described; and all through his boyhood, first alone and then as Molly's guide and protector, he saw himself glorified by a mother's love. His school days were seasons of triumphant intellectual progress to this prejudiced historian; and yet through all the record ran one steady purpose — her Philip was to be a Christian man. Words failed to express her ambition and confidence in this direction, and when he finally read her account of his conversion and baptism, he bowed his face over the page and sobbed: "O mother, mother!"

Every man's conscience keeps a diary, and in the silence which followed Mr. Ware faced his own accusing records. Youthful ideals destroyed, opportunities misimproved, appeals unheeded, parental obligations shirked, church vows broken, a dwarfed life — this was the solemn inventory.

Seeing these things clearly, and with no word of protest to utter, still the man's pride rose in rebellion against the thought of confession and reform. There were the children! There especially was Bartley, even now surpassing him in criticising all that was "traditional" in ethics and religion. Mr. Ware seemed to see the half-suppressed sneer which would greet a return to strict religious living.

While still struggling with the contradictory forces within himself, Mr. Ware heard Christine's shrill call as she went from room to room searching for him. Reaching the open attic door, she exclaimed: "Now, papa, if you're up in this cobwebby place, I've found you!" And the next moment she stood beside him, rosy and breathless, her arm thrown around his neck. With the quick instinct of childhood she noted the contents of the old trunk, and asked in a whisper: "Are they gran'ma's things? An' do you love 'em because they were hers?" Receiving no response, she continued: "I wish you'd been to church. Our minister preached a lovely sermon. Want to know his text? He had two. One was, 'In the beginning God created: an' the other' — here Christine drew a bit of crumpled paper from her coat-pocket and read — "'Create within me a clean heart.' An' it was all about beginning over again, because it's the first Sunday, you know; and he said God never got tired of us, an' He keeps forgiving an' forgiving if we'll only be sorry an' let Him. An' what do you think? Bart came in when we was singing, an' mamma's face got all quivery, she was so glad! An' when we were walking home Bart said to mamma, didn't she think it would be nice if we could all begin over; an' — here the sweet voice broke, and with her face hidden on her father's shoulder she sobbed — "I'm sorry for all my sins, papa, an' I want to begin over."

Mr. Ware caught the little girl to his heart as he murmured: "Christine, Christine, I'm sorry for all my sins, too, and I want to begin over!"

And there in the sacred quiet of the

attic, his hand still resting on the old diary which had spoken to him like a voice from the home land, father and child made their New Year resolutions.

The sound of the luncheon bell far below interrupted their earnest talk.

"I'm just as glad as I can be that we have an attic, papa," Christine remarked sagely as she looked around, "because it really is nearer God than the parlor, isn't it?"

"Yes, dear," Mr. Ware responded, as he reverently closed the old trunk, "it surely has been today."

The glad voice went on: "Wouldn't our minister be pleased if he knew his 'beginning' sermon had made the whole Ware family happy? Do let's hurry down and tell mamma."

And hand in hand they descended the stairs.

Newton Upper Falls, Mass.

BEGIN THE YEAR

Begin the year with God!

Begin with praise

To Him whose love will keep

Thee through the days.

Whate'er those days may be,

Or dark or bright,

Walking with Him thy path

Leads to the light.

End thou the year with God!

Praising Him still,

Going from strength to strength,

Doing His will.

Leave the old year behind,

With all its sin

Covered and blotted out,

The new begin!

Begin the year with God!

No friend like Him!

And, should the unknown year,

The valley dim

Open before thy gaze,

With Him in sight,

Surely the darksome way

Shall end in light!

— Selected.

KNOWN-UP FAIRY TALES

II

The Pebbles of Youandi

CHARLES WILLIAM FRENCH.

IN the land of Anywhere, about the time of Now, dwelt the lad Youandi. Now where Youandi lived there were many kinds of people; some were of the clan of the Derelicts, and some of the family of the Mediocres. Youandi himself was a waif, and knew not to whom he was related. The Derelicts claimed him, and the Mediocres scorned him, while he himself hoped that he belonged to the Attained, who were of the nobility and had been given the freedom of the City.

For you must know that in the land of Anywhere there was a wonderful City, the name of which was known only to those who were citizens thereof. And none were admitted thereto save he paid the toll of the gatekeeper. The fee was according to a man's ability, but none entered without. Every one who passed the gate became one of the royal family, and some said akin to the gods.

Youandi knew that the City was somewhere on the highway called Experience, at the end of a long journey. Some said it could be reached only after years of striving; others, after a life of utmost struggle; but the most affirmed that it was a fool's

mirage and unreachable. Those who had been there said nothing, except it were the word "Courage!" to those who started therefor, but they smiled the smile of knowledge.

Now the youth had the longing and ambition to go to the City, that he might be acknowledged one of those to whom he secretly believed himself to belong. Many have had the longing who lacked the endurance to arrive or the wherewithal to pay the gateman's fee. It was the fee that troubled Youandi the most, for, waif that he was, he had nothing but the garment he wore. In fact, the Derelicts told him that he had worse than nothing, for at the beginning of his life it was decreed that he carry a heavy pouch of pebbles, and, to make matters worse, he could not part with any of them without receiving a return. "Otherwise," said the Derelicts, "you might throw them away, all at once!" The Mediocres thought much the same, but half heartedly comforted him with the hope that some day he might find something of small value in return. The Attained only smiled; yet the one who bade him Godspeed on his journey saw to it that he carried his pouch, and that the cover was well secured.

A devious road is the highway Experience, with hills, mountains and morasses, while beyond the range of Hardship stretches the Valley of Distraction along the River of Plaisance. Some of the wayfarers are daunted by the heights and turn back, saying, "The City is too far off and the way too hard." Others, exhausted by the climb, sink, wordless, in the morasses of Despondency that lie at the foot of the hills of Hardship. But Youandi's legs were young and strong and bore him easily over the hills, while his heart was so filled with hope and longing for the City that he knew not when he crossed the swamps of Despondency, and came to the Valley of Distraction.

Now a man can cross the Valley of Distraction in a day, though he needs to be almost blind and dumb, or he may linger there for a life-time, for it is a delightful valley, with beautiful sights and entrancing sounds. Youandi was still young when he entered the valley, and it pleased him.

Bypaths to pleasant fields led from the highway, while along its side were many booths of barter and many roving venders cried their wares along the way. Youandi was content for awhile to look on, for there were toll stiles to the bypaths, and naught was to be obtained from the booths or the venders without a price. So Youandi trudged along, contented, for the most part, to be a looker-on, and cheered by the thought of the City whose spires, on a clear day, can be seen above the valley. At times, however, the many joys and pleasures that surrounded him bred a wish in his heart that his pouch of pebbles was a purse of gold. For naught of pleasure is free in the Valley of Distraction; everything has its price.

Now no man of red blood likes to make a long journey alone, and Youandi one day was lonesome. That day he came to a beautiful meadow, wherein a company of lads and lassies were having a right merry time. As he stood by the toll-stile looking wistfully at the gay scene, the keeper of the stile, noting that he was a comely lad, gave him a word of greeting: "Come now, my lad! Why so lonesome of countenance? 'Tis but a small fee, and I will pass you into a right good comradeship!"

"Be the fee ever so small, yet it is ever too large for me, who have only these pebbles," said Youandi, as with a smile of mournful mirth he lifted a handful of peb-

bles and let them slide purposelessly through his fingers back into the pouch. He saw not the gleam of greed in the tollman's eye, so that it was with grateful wonder he heard him say in a tone of seeming good fellowship: "Well, now, but you seem a pleasant lad, and one that the lads and lassies will welcome. Give me then a handful of your pebbles, that I may have to show for a toll, and go you in this time without gold." Gladly Youandi gave up of his pebbles, for he never thought to obtain so much for so little. So he went in to the mirthful company with his heart warm with gratitude, for he thought the asking of the pebbles a mere pretext, and that in truth he was admitted through kindness.

He tarried many a day, till one clear morning he caught a glimpse of the towers of the City in the distance, and quickly took to the highway again.

He thought often, as he journeyed along, of the pleasant company he had left. They had made him their good comrade, those merry lads and lassies, and he had enjoyed them much; but he had noticed they were appeared in many beautiful things which he lacked, and as he thought thus he met a vender who had in his pack the very things he desired. The vender was a clever seller of goods, and persuaded Youandi to try on his wares. A right goodly appearance the lad made in the brave attire, and, methinks, it was with a sigh that he prepared to disrobe, for said he to the vender: "Alack! they are bonny, but the gold in my pouch is but pebbles;" and he showed a handful.

Now of so velvety a tongue was this vender that Youandi believed him when he said: "In sooth, good youth, the clothes fit you so well, and you make so brave an appearance in them, that it goes against me to see you strip them off. Now, I have just made more than I expected on a sale, and if you will but speak a good word of my wares to any you may meet along the way, it will suffice; but that I may not seem to give away my goods, let me have in exchange a handful of your pebbles."

I wonder if Youandi would have thought them so worthless had he noted how large was that handful and how carefully hoarded.

When a man's body is well clothed and well-filled (for I forgot to tell you that when with the lads and lassies there was all that stomach could desire of food and drink), it keeps still; so in much content our lad went on, looking now and then towards the City.

The memory of his past pleasure lingered with him, so it was with joy he saw at the booth of a chapbook seller the history of that pleasant field where he met the good comrades, with pictures thereof within. It may be that he had grown bolder from his previous seeming good luck, for he took much time to look over the book, till the man in charge said:

"Perchance, good sir, you know that place and the people?"

"Indeed I do, right well," said Youandi, "and had I sought but pebbles, I would buy this book."

It was as before, and with his pouch lighter of pebbles he went gladly off, conning the book by the way. And perchance it is but meet that mind as well as stomach should have some care.

There is to be said of our lad that, although he parted with many pebbles along the way and obtained much, he was attracted alone by the good things; and I assure you that there was much bad on that highway, and most of it cleverly disguised. But he made great inroads into his store of pebbles. He scarcely thought that a grief,

however, for to him they seemed but a worthless burden.

He had been drawing nearer and nearer the City all the while, and now he was at its gates. I know not with what he expected to pay the fee; perchance, the seeming good fortune of his journey had begotten confidence in his fate, or it may be that he felt he must first know the nature of the fee before he sought therefor. That which follows is what I know from the gate-keeper.

Youandi approached, and with a mien of modest confidence essayed the gate. The old keeper barred the way, asking with a friendly smile: "My son, you are welcome, but where are the diamonds with which to pay your entrance?"

Then was the lad sore sorry, and said most humbly: "My hands are empty. I have naught to offer save a soul filled with desire."

Now desire is a good thing, but it pays no toll of diamonds; so Youandi had a right to be sorry.

"Cheer up, my lad," said the keeper. "Open thy pouch; it should be full of diamonds."

Youandi cried out for very astonishment. "But you are mistaken, good sir. I was given no diamonds in my pouch—nothing but a mess of pebbles. These I have given in exchange for much along my journey; and see, there are but a handful left!"

Then the keeper's face became stern, and his voice sad: "Thou foolish lad! The pebbles of which thou talkest so glibly were diamonds. Had you treasured them and kept them in thy pouch, the rubbing caused by thy long journey would have polished them, and now thou wouldst have thy diamonds for entrance."

And he closed the City gates with Youandi on the outside.

Whether he will ever gain admittance to the wonderful City, whose name is a talisman, I do not know; but he treasures carefully the pebbles that are left, and daily they grow brighter and clearer, so that I have hopes for him.

I like not morals to a tale, but mark you this, and herein lies the kernel of the story: That which filled the pouch of Youandi were seconds of time, which are only as pebbles when lightly parted with; but, cherished and guarded, they become like diamonds to open the gates of the City—the City of Things Desirable.

Woburn, Mass.

A Resourceful Woman

A YEAR passed as a prisoner in a small city bedroom never visited by the sun, and making up in noise what it lacked in light, would be a severe punishment for most women. But a woman who had gone through a long imprisonment in her home, made necessary by a fall, and had come out again into active life, surprised a prosperous friend by saying, "Oh, I enjoyed myself all those months."

"Enjoyed yourself! What do you mean?" asked her friend.

"I enjoyed myself," answered the convalescent. "I had little else to give me pleasure, and so I just studied my own resources. I did not know I had so many of them. Most of them I owe to my mother, who taught me so many occupations when I was a child. I knitted and I netted and I made tatting. I crocheted and I embroidered, and I drew—very badly—the trees and clouds outside my window. I repeated poetry and the Bible. I worked out charades and enigmas. Best of all, I read and read and read. It seemed rather hard at the time that I could not

have all the books I wanted. But now I know that I relished the more those I did have, and I read them until I knew them almost by heart. So it was a good year, after all."

The multiplication of resources is a wonderful defence against many of the trials which life holds for a woman. Each new power of mind and of hand is a new weapon against weariness, and a new guaranty that the possessor shall be capable under all circumstances of enjoying herself. — *Youth's Companion*.

BOYS AND GIRLS

WISHING ALL A HAPPY NEW YEAR

ALICE MAY DOUGLAS.

It took me all of New Year's Day
Simply to get around
To wish a nappy New Year to
The folks in our house round.

There's Grandma Smith and Grandpa
Jones,
Papa and mamma too,
And sister Kit and brother Tim,
And Aunt Susanna True.

There's Crissy Curly Locks, my cat;
My doggie, Bow Wow Bob;
And my canary bird, Buff Ball,
And my white rabbit, Rob;

And all my dolls — I'most forget
The name of every one;
There's Flaxey Floss, with long white
hair,
My French doll, Daisy Dunn,

And Topsy Turvey, my black cook,
Frances, my china dolly,
The worsted doll man, my first child —
His name is Rolley Polley.

And then there are my one-cent dolls —
A hundred, more or less;
And all my paper dolls — of these
A thousand, I should guess.

'Tis well there are no talking dolls
Among these to be found,
For if all "Happy New Year!" cried,
I never could get round.

Bath, Maine.

A CONSCIENCE CALENDAR

LULU ADAMS NORTON.

FRANK liked calendars. There was no doubt about that. Big calendars, little calendars, medium-sized calendars, calendars from insurance companies, from stores, calendars fancy and plain, with and without quotations—he liked them all. The walls of his own little room were covered with them. Even before he could read the figures, he would play with them for hours; and when he came to know what the numbers meant, they gained many new charms.

Was there not a number for every day of a long bright year? There were days for play and days for study, days for sliding and skating, days for gathering flowers and picking berries. Perhaps there were days for playing on the beach. Then the delightful possibilities of Fourth of July, Thanksgiving, and Christmas! They were all there.

When Frank was old enough to choose for himself between right and wrong, his mother was talking with him at the beginning of a new year. As she looked

around his room at his new calendars, she pointed out to him, gently but so clearly, what chances the new year held for him—what beautiful possibilities were wrapped up in the days represented by those numbers.

Then Frank, of his own accord, suggested that at the close of any day, when he had been really naughty, he should put a black cross over that number. And his mother said that if he was very naughty, he might make the whole space of that date very black.

He chose a large calendar for his conscience calendar, as he called it; for he was to decide for himself, with the aid of his conscience, whether or not a black mark was to be made. There was one leaf for each month; the figures were black, and the white background was marked off in squares. Every night when his mother came in for their little "good-night talk," he decided about the mark for the calendar.

At the close of January, alas! there were many black marks on the leaf; for Frank was honest, and generally admitted his faults. He was almost discouraged over this record, but it taught him a lesson; and as the months went by, there were fewer and fewer of the real black days. There were some crosses still, for boys are not perfect, you know; but the conscience calendar did a good work. Perhaps you would like to try it.

Mt. Hermon, Mass.

What Norman Wrote

"WHAT shall I write in my new blank book?" said Norman to himself on New Year's Day.

He could not write very well, but he did the best he could.

This is what he wrote:

"A Good Boy."

He took the blank book and showed it to his mother.

"That looks very well," she said. "That is a good thing to write. I hope you will write it in your big book."

"Why, mother," said Norman, "I haven't any big book."

"Yes, you have, my son," said the mother; "a big book, with a great many pages. Each day you have a fresh page. The name of the book is 'Life.'"—*S. S. Advocate*.

— "Jessie, I have told you again and again not to speak when older persons are talking, but wait until they stop." "I've tried that already, mamma. They never do stop."

— "Were you frightened, Willard?" asked Mr. Grimes of his little boy, whom he had sent on an errand after dark. "Well, I should say so!" answered the little fellow. "The streaks of scaredness just ran up and down my legs!"

— The bell in the parsonage rang. Master Harold went to the door and found a couple, evidently from the country. "Is the pastor at home?" asked the young man. "Yes," said Harold. "Do you want to get married?" "That's just what we are here for," replied the bridegroom. "Well, come right in then," said the boy, ushering them into the parlor. "I'll tell papa and mamma. She'll be awful glad to see you, for she gets the money. I heard her tell pa this morning she hoped some folks would come soon because she wants a new hat." — *New York Press*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson III

SUNDAY, JANUARY 15, 1905.

JOHN 1: 35-51.

JESUS WINS HIS FIRST DISCIPLES

I Preliminary

1. **GOLDEN TEXT:** *Thou art the Son of God; thou art the King of Israel.* — John 1: 49.

2. **DATE:** A. D. 27, February.

3. **PLACE:** Bethabara and its vicinity.

4. **HOME READINGS:** *Monday* — John 1: 35-42. *Tuesday* — John 1: 43-51. *Wednesday* — Matt. 4: 12-22. *Thursday* — Jer. 29: 10-14. *Friday* — John 4: 27-30; 39-42. *Saturday* — John 7: 44-53. *Sunday* — Matt. 14: 22-33.

II Introductory

Already had the Baptist proclaimed Jesus the Sacrifice for the world's sin. Again, on the next day, He repeats the exclamation, as Jesus walked by — "Behold the Lamb of God which taketh away the sin of the world!" Two of John's disciples, who had pondered the strange, impressive words spoken the day before, leave John and follow the retreating steps of the new Rabbi. He turns to meet them with the testing question: "What seek ye?" They timidly waive a direct answer, and inquire simply where He dwells. He bids them come, and they shall see. The conversations of that day of private communing are not disclosed; but before they left Him they knew and felt in their inmost hearts that they had been "in the presence of Him who was the Desire of all nations — the Priest greater than Aaron, the Prophet greater than Moses, the King greater than David, the true Star of Jacob and Sceptre of Israel" (Farrar).

Andrew was the name of one of these disciples; the other, whose name is suppressed, was, without doubt, "the beloved" — John. Both left the presence of their newly-discovered Lord with hearts burning to find their own brothers and bring them to Jesus. Andrew's quest was rewarded. Jesus saw at a glance "in that simple fisherman the weakness, and also the splendid greatness, of the man," and gave him on the spot a significant name — "Cephas," or, in the Greek form, "Peter" — the man of rock. Nothing further is given us of this interview, which could not, however, have been as brief as the record implies. Jesus had planned to return to Galilee the next day, and on the point of starting found a fellow-traveler, one Philip, a townsman of Andrew and Peter. The "Follow Me!" of Christ made Philip something more than a companion by the way — a devoted follower through life.

Again the circle widened to admit a fifth. Philip hastened to find his friend Nathanael. The joyful certainty of his words, "We have found Him of whom Moses in the law, and the prophets, did write," awoke an eager response in the heart of Nathanael; but when Philip named Him — "Jesus of Nazareth, the son of Joseph" — his hope was quickly clouded. Local prejudices as well as Scriptural teaching arose instantly to quench all belief in a Messiah that could come from such obscure beginnings. Philip would not argue with him, but his

"come and see" accomplished the purpose. The two went to Jesus. Even the words, "Behold an Israelite indeed in whom there is no guile," with which his approach was greeted, did not dispel Nathanael's reluctance; but when Jesus, fixing His eyes upon him, calmly declared, "Before that Philip called thee, when thou wast under the fig tree, I saw thee," melted in an instant was every doubt, filled in every faculty of his being was he with faith and joyful discovery. "Rabbi, Thou art the Son of God, Thou art the King of Israel," were the words that burst forth from his lips and heart. His faith was rewarded: His should be a vision more real and lasting than Jacob's — open heavens; the Son of man the ladder, and holy angels ascending and descending.

III Expository

35, 36. **Again the next day after** (R. V., "again on the morrow") — the day after the Baptist's explicit testimony concerning Jesus, that He was the Lamb of God, etc. John stood (R. V., "was standing") — probably on the bank of the Jordan. Two of his disciples — Andrew, as we afterward learn; and, doubtless, John himself, it being his habit to conceal his name. Looking (R. V., "looked") upon Jesus as he walked. — The gaze of the Baptist was a steady and penetrating gaze, as the word implies. Behold the Lamb of God. — He had uttered the same expression the day before, only in a fuller form, and with explanations which did not, on this second occasion, require repetition.

37, 38. **Heard him speak.** — There was something in the Baptist's tone probably which suggested to them that a higher Master was ready for their discipleship. Followed Jesus — not merely a mechanical following, nor yet an absolute forsaking of all to follow Him; but the first steps in an intention to become His pupils if He would accept them. Jesus turned — as He always turns to every inquiring soul. What seek ye? — not "whom." Evidently He would test them — make them define to their hearts, as well as in speech, what their real purpose was. Where dwellest (R. V., "abidest") thou? — an answer indicating bashfulness or embarrassment; they do not understand as yet the new Rabbi or themselves; an answer, too, which implies a wish for a longer and more private opportunity for conversation than the present occasion permitted.

39. **Come and see.** — R. V., "Come, and ye shall see." Came and saw — a temporary lodging, for His home was in Galilee, and He went thither the next day. Abode with him that day. — Edersheim conjectures that it was on a Sabbath day. About the tenth hour — 4 P. M., according to the Jewish reckoning, or 10 A. M. according to the Roman — probably the latter. The hour and the day were never forgotten by John. Says Whedon: "There did Andrew and John spend the residue of the day in converse with Jesus, and there did they, these two disciples of the Baptist, come to that faith in Jesus, by which, without an 'if,' or qualification, they could say to Simon, 'We have found the Messiah.'" —

40, 41. **Andrew** — derived from a word meaning "man." His name at first always takes precedence of that of his brother — "the city of Andrew and Peter," for example; but later Peter far surpassed him in leadership and distinction. Two pairs of brothers belonged to the apostolic band — John and James, Andrew and Peter. Followed him — that is, to His abode; he

did not "follow Him" as a disciple until after the miraculous draught of fishes. He first findeth (R. V., "he findeth first") — he was the first of the two to find his brother — Simon. Found the Messiah (R. V., "the Messiah") . . . the Christ — or "the Anointed." The emphasis is on "we have found," "implying a longing search" (Meyer).

Who can tell what might have happened if Andrew had been of a silent, reserved, and uncommunicative spirit, like many a Christian in the present day? Who can tell but his brother might have lived and died a fisherman on the Galilean lake? (Ryle.)

42. **He brought him to Jesus.** — These words might have been taken by Andrew as a life motto, for on the two other occasions when he is alluded to, he is engaged in the same blessed work (6: 8, 9; 12: 22). When Jesus beheld him (R. V., "looked upon him") — a heart-searching look, as the Greek implies; a memorable look to Peter, for it was probably his first meeting with the Being who was to lift him from the obscurity of a Galilean fisherman to the heights of apostolic usefulness and honor for all succeeding time. Thou art Simon. — That is thy present name. The son of Jona (R. V., "the son of John"). — This correction makes a change of meaning — instead of "the son of the dove," "the son of grace." Thou shalt be called Cephas — Hebrew, or rather Aramaic, for "rock," or "stone;" "referring not so much to the natural character of the apostle as to the spiritual office to which he was called" (Westcott).

43, 44. **The day following Jesus would go forth** (R. V., "On the morrow he was minded to go forth"). — This is the fourth specified day in this chapter of highly important events. Into Galilee. — We find Him three days later at Cana in Galilee. Findeth Philip — apparently just as he was starting. Philip, too, had been at Bethabara, and was now going home to Bethsaida. Follow me. — Be My companion on My journey Galileeward; but the words also involved an invitation to follow the blessed steps of His most holy life. Philip was of Bethsaida (R. V., "Philip was from Bethsaida, of the city of Andrew and Peter"). — Note that Jerusalem, the nation's capital, furnished no member of the apostolic band.

45. **Philip findeth.** — What an energy of "finding!" But, then, what a reason for finding! Nathanael — Hebrew for Theodorus, or "gift of God;" a resident of Cana; supposed to have been the same person as Bartholomew. We have found him, etc. — Philip is already as convinced that he

Dyspepsia

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has found Him as the other four disciples were. The prophets did write — Isa. 7: 14; 9: 6; 52: 13, 15; 53: 1-12; Ezek. 34: 23-31; Dan. 9: 14-27. Jesus . . . son of Joseph. — Philip at that time knew no better, probably. It was usual to speak of a person in this way, mentioning his residence and his father's name, and Joseph was the reputed father of Jesus.

46. Can any good . . . come out of Nazareth? — that obscure, disreputable hill town, only a league from where I live? The great Messiah from that hamlet, not important enough to be mentioned, even, in the Old Testament! It is incredible. And then it is unscriptural; for "out of Galilee ariseth no prophet." Bethlehem is the place prophesied. Come and see. — A better answer to an honest, but perplexed and prejudiced, mind could not have been given. No argument would have convinced in this case.

47. Behold an Israelite indeed . . . no guile. — By His supernatural discernment Jesus read the heart of Philip's friend at a glance — not "an Israelite" outwardly, but one inwardly; not a son of carnal Jacob, but a true spiritual son of Israel — the prince with God, who wrestled and prevailed; "without guile," but not without sin; a sincere man, not tainted with the prevalent hypocrisy. Whence knowest thou me? — Nathanael naturally supposes that somebody has been telling Jesus about him. He asks the question bluntly, omitting to use the title of Rabbi. When thou wast under the fig tree, I saw thee — as though He would say, "I need no human informer. The most secret thoughts of your heart are open to Me. In that retirement from which you have just emerged, in your meditation and wrestling with God, I saw you." Quite likely he had been praying for the speedy coming of the Messiah.

49. Rabbi, thou art the Son of God. — Every vestige of doubt and prejudice is swept from Nathanael's mind by that brief saying of Jesus. There is a fine frenzy in his credo. He no longer restrains to call Jesus "Rabbi," and he adds to it a title which was rarely accorded to our Lord in His earthly sojourn. Thou art the (R. V. omits "the") king of Israel — the Messiah. The supernatural insight shown by

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Jesus convinced Nathanael that He was the Son of God; and therefore He must be Israel's long-expected king.

The title, "the Son of God," was a rare designation of the Messiah, derived from Psalm 2: 5, 12, and is so used by Peter (Matt. 16: 16), the disciples in the ship, Martha (John 11: 27), and the high priest (Matt. 26: 63). It signifies the Divine nature, as the titles "Son of Man," "Son of David," signify the human nature of the Messiah (Schaff).

50, 51. Because I said, etc. — Jesus was often led to "marvel" at the unbelief which surrounded Him; very rarely had He occasion to marvel at any display of faith. I say unto you — "you," Nathanael, and "you" who hear My voice. Christ speaks as "One having authority" — not "Thus saith the Lord," but "I say unto you." Ye shall see heaven open (R. V., "opened") — an unmistakable allusion to Jacob's vision. They shall see that vision realized, in a heaven wide open, and joined to earth not by a mystic ladder, but by the person of the Son of Man, through whom a constant intercourse shall be established and maintained.

IV Inferential

1. "Those who have done most for Christ's cause in every part of the world have been men like John the Baptist. They have not cried 'Behold me!' or 'Behold the church!' but 'Behold the Lamb!' If souls are to be saved, men must be pointed directly to Christ" (Ryle).

2. Christ knows when men turn to Him, and meets them more than half way.

3. Hours spent with Jesus are hours of revelation.

4. A passion for finding and for winning souls is a mark of true discipleship.

5. We must be certain beyond a doubt that we have ourselves found Christ before we can preach Him to others. "I believed, therefore have I spoken."

6. The private ministry of the Gospel to brothers, kinsfolk, personal friends, is frequently a successful ministry.

7. In traveling, try to make disciples of those around you.

8. The best answer to prejudice and doubt is: "Come and see." "Taste and see that the Lord is good."

9. In Christ's presence doubts melt.

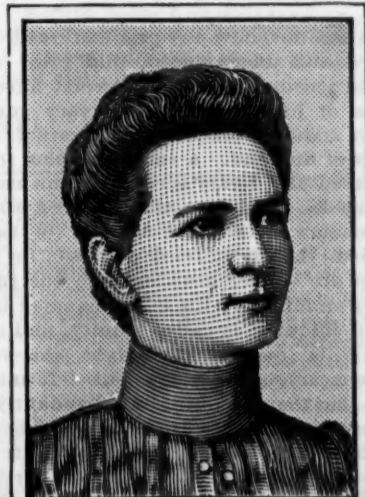
10. Bright as is the first vision of our faith, brighter visions await it.

SOME NON-GRADUATES

REV. L. P. CAUSEY.

I AM always interested in whatever Rev. S. C. Cary says about Alpha Chapter. His statistics in the HERALD of Dec. 21 concerning the more than one thousand graduates of this department of the University, suggested to my mind the large contingent of noble men who have been connected with the school as students, but did not complete the course. In my own class (that of '68) there were a large number of these men who left the school before graduating. While some of them have not kept within the range of my observation, there are at least seven with whose careers I am pretty well acquainted. One of them, after about a quarter of a century of efficient pastoral service in the New Hampshire and New England Conferences, fell at his post, lamented and honored by all who knew him. Another is still doing good work in the effective ranks in the New Hampshire Conference. A third holds high rank in the Maine Conference, having served one term as presiding elder. The fourth served honorably for several years as U. S. consul in Germany. Numbers five and six

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT



Mrs. E. Austin.

An interesting letter to our readers from Mrs. E. Austin, of New York City:

Brooklyn, N. Y., Nov. 9, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

Mrs. E. Austin.
19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized, it stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals, and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in ZION'S HERALD.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

have each done over thirty-five years in the active pastorate in the Philadelphia Conference, chiefly in the larger appointments in the city of Philadelphia. One of them is now presiding elder of one of the districts, and the other is pastor of one of the largest churches in the Conference outside of Philadelphia. Number seven is a unique man, and has had a marked career as preacher, evangelist and author. These seven are part of the men who in a single class received help for their life-work in our school, and did not wait to bear away her sealed attest. This class may be exceptional, but most classes probably have some of this sort of history.

Rockport, Mass.

OUR BOOK TABLE

MRS. MAYBRICK'S OWN STORY. My Fifteen Lost Years. By Florence Elizabeth Maybrick. Funk & Wagnalls Co.: New York. Price, \$1.20, net.

We see not how any one can read, unmoved and unconvinced, this calm and candid account of one of the worst miscarriages of justice among the very many which stand, a black record, against the courts of England. A small selection from the dread and dreary series is furnished in this book. Doubtless they form a small proportion to the total number of cases decided. Let us at least hope so; for few things are sadder, crueller, than the ruining of an innocent life in the name of law. When iniquity is called equity, and foul wrong is denominated right, the very heavens might well cry out. It might seem that they had cried out abundantly in the case of Mrs. Maybrick, so overwhelming have been the petitions and strong representations in her favor from first to last, and from those whose names were best calculated to carry weight. Lord Chief Justice Russell repeatedly asserted his perfect confidence in her entire innocence, and vehemently demanded her release, but without avail. So did Secretary Blaine, Vice-President Morton, and vast numbers of others both in England and America, the petitions sent in at one time showing nearly half a million signatures. But nothing availed with the obstinate Home Office in London. Through some supposed necessity of upholding the authority of the English judiciary, to maintain a stubborn consistency, and uphold the traditions of the department (or for some worse reason not clearly ascertained), successive Governments refused to yield. No concession whatever was made. The unhappy and deeply injured woman, "helplessly enduring a great wrong," as Mr. Blaine said, served out her sentence of fifteen years, and paid to the uttermost farthing the penalty of having been so unfortunate as to be tried by a mad judge and a hopelessly incompetent jury. Justice Stephen, to whose one-sided and grotesquely inaccurate, biased charge the verdict was wholly due, was obliged to resign a very short time after, through the utter failure of his mind, and it was quite evident at the time (to some at least) that he was not fully sane, not wholly able to control his falling faculties. It was his last trial, and has left an ineffaceable stain upon his reputation. The utter absence of any court of criminal appeal that could review such a case and secure justice, is a very serious blot on British procedure. It is one of the reforms most pressingly needed.

Mrs. Maybrick shows an excellent spirit throughout her book. Considering what she has gone through, her self-restraint and charity are marvelous and admirable. Her sufferings were exceedingly severe—sufferings from cold, insomnia, very frequent illnesses, nine months of solitary confinement, hard labor, repulsive associations, disgusting sights and sounds, dreary monotony of daily routine, etc. How a well-born, delicately nurtured woman must feel under such circumstances can somewhat be imagined. She

was stripped and searched about ten thousand times. She says: "So far as I can learn, there is no other instance of a woman undoubtedly innocent and of gentle birth confined for a term of nearly fifteen years in an English convict prison." She speaks well of the prison officials as being, with few exceptions, patient, civil, self-controlled, and as doing the best they can under the severe, unnatural, needlessly harsh prison rules. She states—what seems almost incredible—that "last year there were no less than 11,000 prisoners in confinement for debt in English prisons." She says: "There is some good to be found in the worst criminal, which, if nourished by patience and sympathy, will grow into more good." She holds that the criminal in most cases is mentally diseased, coming to his lot through inherited, malformed brains. She well remarks, most feelingly: "Penal servitude is a fiery test of one's religious convictions. One's faith is either strengthened and deepened, or else it goes under altogether. I have witnessed many a sad spiritual shipwreck within those walls." Happily she did not suffer this shipwreck. Her spirit was chastened, not hardened. She learned many lessons which she needed to learn, and which could not probably have been brought to bear in any other way. She acknowledges this, and in her severe trials, while not understanding God's ways, and scarcely knowing at times how to bear them, she found sustaining grace, as she gladly bears witness. She says: "I used often to repeat these lines:

"With patient course thy path of duty run,
God nothing does or suffers to be done,
But thou wouldst do the same if thou couldst see
The end of all events as well as He."

These lines were often quoted by John Wesley (if indeed he did not compose them), and may well lend sustaining comfort to all sufferers in the year on which we are now entering, as they have to very many in the years past.

HISTORY OF THE UNITED STATES. Vol. V., 1864-1866. By James Ford Rhodes. The Macmillan Co.: New York. Price, \$2.50, net.

It is very difficult to open this book anywhere and not read on indefinitely. Every chapter and section is crowded with interest; for it is occupied with one of the most thrilling periods of our national annals. The spirit of judicial fairness and absolute impartiality, together with the most painstaking use of amplest materials, is abundantly evident. Perhaps no better illustration of this can be given than the chapter on the "Treatment of Prisoners, North and South." His conclusion is that, "All things considered, the statistics show no reason why the North should reproach the South. If we add to one side of the account the refusal to exchange the prisoners and the greater resources, and to the other the distress of the Confederacy, the balance struck will not be far from even. Certain it is that no deliberate intention existed, either in Richmond or Washington, to inflict suffering on captives more than inevitably accompanied their confinement." We are glad, for the sake of human nature and brotherly love and the cause of a united country, that this can be truthfully said.

THE HOLY SPIRIT OUR TEACHER IN PRAYER; or, The Conditions upon which God Answers Prayer. By R. A. Walton, D. D. The Winona Pub. Co.: Chicago. Price, 50 cents, net.

The conditions which he emphasizes are that we must be children of God by faith in Christ Jesus, children of God with a clean heart, taught of the Spirit what to pray for, and fulfillers of our vows. Dr. J. Wilbur Chapman writes an introduction, in which he lays stress on the Period, Place, Privacy, Persons, and Promises, essential to Prayer.

THE BUCCANERS; A Story of the Black Flag in Business. By Henry M. Hyde. Funk & Wagnalls Co.: Price, \$1.20, net.

The merciless, cut-throat competition that sticks at nothing and counts all means lawful to ruin a rival, is well depicted here. Two antagonistic motor concerns wage war to the knife and do their best to slaughter each other, but are so evenly matched in the war of wits that they finally have to arrange a compromise. There are schemes and plottings, tricks and stratagems, plays and counterplays, that are patterned after some of the operations that go in real life. A sorry spectacle and not edifying, but rather interesting to watch. The finance outlined is frenzied enough to suit the most exacting, and Standard Oil methods are well illustrated.

THE KEY TO THE KINGDOM. By Charles E. Bradt. The Winona Pub. Co.: Chicago. Price, 50 cents, net.

By the "key to the kingdom" the author means that which will introduce this world into God's kingdom, and bring that kingdom into the heart and lives of the nations of this world. Obedience to the great commission—in other words, the missionary enterprise—he considers the key. His own church, the First Presbyterian of Wichita, Kansas, has set an example of this obedience which, if generally followed, would speedily introduce the millennium, and this book is, in part, devoted to telling about it. May it stimulate its readers to go and do likewise!

THE MEN WHO MADE THE NATION. By Edwin E. Sparks. The Macmillan Co.: New York. Price, \$1, net.

This is history in the entertaining form of biography. The following are the nation-makers whose pictures are drawn at pretty full length in this handsome volume of over 400 pages: Franklin, Hamilton, Washington, Jefferson, Samuel Adams, John Adams, Robert Morris, Clay, Jackson, Webster, Greeley, Lincoln. There are plenty of portraits, reproductions of contemporary prints, and other illustrations. The book was first published four years ago, and is well worth reprinting.

SABBATH SCHOOL MISSIONS IN WISCONSIN. By Joseph Brown. Presbyterian Board of Publication: Philadelphia. Price, \$1.

A plain and, for the most part, journalistic record of fifteen years of Sunday-school mission work in Wisconsin. Word-pictures are given of the things seen and heard by the missionary. In the time mentioned he organized 191 schools and reorganized 36 others, distributing 1,431 Bibles, 5,731 other books, 593,834 pages of tracts, traveling 259,916 miles, visiting 9,476 families, delivering 3,909 addresses, seeing 47 churches developed from his work and 44 chapels built, valued at \$15,000. He was supported by Mr. T. W. Sinnett, of Weno-nah, N. J. How greatly such men bless the world!

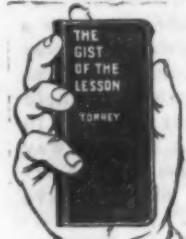
OUR PEOPLE OF FOREIGN SPEECH. By Samuel McLanahan. F. H. Revell Co.: New York. Price, 50 cents, net.

This will serve a good purpose as a textbook for mission-study classes, a source of much useful information, and a means of stimulating missionary interest and activity on behalf of this large and rapidly increasing class. Valuable tables are given at the close concerning the number and location of those who cannot speak English. New York State has 222,804;

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Pennsylvania, 162,693; Illinois, 104,942; Massachusetts, 78,019. With us it is the Canadian French, the Italians, the Portuguese, and the Poles, mainly. Some striking diagrams are furnished, showing the location of the 2,663,418 Germans, the 1,615,459 Irish, the 1,179,807 Canadians, the 880,513 English, the 423,726 Russians, the 383,407 Poles, the 484,027 Italians, the 336,388 Norwegians, the 572,014 Swedes, and other smaller numbers who have come to us across the seas, according to the census of 1900. Workers among our foreign populations will find it well to procure this little digest of facts and figures.

ESSAYS ON WORK AND LIFE. By Arthur B. Cooke, Professor in Wofford College. Smith & Lamar: Nashville. Price, 75 cents.

The Epworth League badge on the cover intimates, what the contents within also indicate, that these fourteen short papers, or addresses, on "Liberty," "Drudgery," "Society," "Solitude," "Service," "Play and kindred topics, were originally written for, as they are clearly adapted to, the young people of Methodism. They are every way admirable and sensible.

SABBATH SCHOOL TEACHER TRAINING COURSE. First Year. The Westminster Press: Philadelphia. Price, 50 cents, paper.

A series of 39 lessons designed for use in normal classes, prepared in seven parts by seven writers of note, namely: Prof. Amos R. Wells, Prof. George B. Stewart, Rev. Charles A. Oliver, Rev. A. H. McKinney, Prof. Walter C. Murray, Dr. H. L. Phillips, and Dr. Robert J. Miller. The topics treated are: "The Teacher," "The Pupil," the "Lands of the Bible," "Bible Customs," "Bible History," the "Sabbath-school," and "The Book." An excellent manual.

NAPOLEON. By Ralph Waldo Emerson.

JOHN WESLEY. By William H. Meredith.

WATERLOO. By James F. Rusling.

Jennings & Graham: Cincinnati. Price, 25 cents, net.

Three numbers of the "Hero Series," which now reaches ten. They are well-written booklets, daintily bound, and beautifully printed on fine, thick paper, but containing only a small amount of matter, a brief magazine article.

"A Calendar to Bring Good Cheer, and Guarantee a Happy Year," has been compiled by Delia Lyman Porter, and published by the Pilgrim Press, which is certainly attractive enough to assure the fulfillment of its title. It contains cheerful quotations for every week, a place for the daily record of happy happenings, and the noting of future engagements. The price is 60 cents, net.

Magazines

The Nineteenth Century and After for December, besides the article on "The Coreless Apple," which we note elsewhere, has a long list of good things, among them being: "President Roosevelt's Opportunities," "The Census of India," "The Rhodes Bequest," "The German



SELF-PRONOUNCING COMMENTARY ON SUNDAY SCHOOL LESSONS for 1905, by REV. J. M. COON. All the Lessons in self-pronouncing form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, also Topics of EPWORTH LEAGUE with Motto, Pledge, Benediction. 128 pages. Pocket Size. Red Cloth 25c, Morocco 35c. Interleaved for Notes 50c, prepaid. Stamps taken. Agents Wanted. GEO. W. NOBLE, Lakeside Bldg, Chicago.



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Navy League," "Great Britain and Germany." (Leonard Scott Publication Company: New York.)

The novelette in Lippincott's is by Julia Magruder on "The Thousandth Woman." Eben E. Rexford writes on "The Culture and the Care of Palms." (J. B. Lippincott. Co.: Philadelphia, Pa.)

The leading article in the December Contemporary Review is on the "House of Commons and its Present Leader." Mr. Balfour. Sir Oliver Lodge's address on "Religion, Science, and Miracle," given at various places during the year, is worth reading. There is also "A Study in the Resurrection," and a contribution by Prof. Adolf Harnack on "The Relation between Ecclesiastical and General History." (Leonard Scott Publication Company: New York.)

The Century for January has a very unique and noteworthy article by Helen Keller, "About the Hand," an anomaly in literature, telling how she uses the hand as a medium of communication. There are seven especially good short stories, various poems, and articles describing "The Fossil Wonders of the West," and "A Christian Fleets in the Philippines." The editorial, "Can a Nation be a Gentleman?" praises the conduct of the British and Russian Governments in the recent unpleasantness about the Hull fishermen. (Century Company: New York.)

In Scribner's for January Mr. Frank A. Vanderlip writes on "Political Problems of Europe" as they interest Americans. John Fox, Jr., writes on the "War Dragon's Trail." "Amsterdam Impressions" are described by Edward Penfield. Capt. Mahan concludes his History of the War of 1812. (Charles Scribner's Sons: New York.)

Pearson's for January tells about the "Making of Incandescent Lamps;" gives the "Life Story of a Wild Boar;" describes "Modern Taxidermy;" and dilates feelingly on "Pneumonia" as an unsolved medical problem and a greater killer of men now than tuberculosis. (Pearson Publishing Company: New York.)

Everybody's Magazine, in view of the peculiar conditions in which it finds itself on account of the Lawson story, has felt obliged to raise its price to 15 cents, but it expects soon to have a million subscribers just the same. Its first article in the January number is an illustrated one by W. G. FitzGerald on the achievements of the Bible Society. Martha S. Bensley tells of her experiences as a nursery governess, and Theodore Waters concludes his "Six Weeks in Beggardom." (Ridgway-Thayer Co.: Union Square, New York.)

The World's Work for January has a needed warning against speculation; a table showing that President Roosevelt was the strongest Republican candidate and Judge Parker the weakest Democratic candidate nominated since the war; and a long list of good articles on such topics as: "How to Buy Life Insurance," the "Railroads' Death Roll," "A Glimpse of Japan's Ambition," "New Ways about the World," "Evening Schools for Foreigners," and "What Awaits Rural New England." In the last article, Mr. T. N. Carver, professor of economics in Harvard, gives his opinion, after a thorough inspection of conditions, that New England farmers will do well to turn their attention to grazing, but that to make it profitable the farms must be larger. He says: "New England methods of agriculture are fifty years behind the times." (Doubleday, Page & Co.: New York.)

The special features of the American Monthly Review of Reviews for January are an article by Dr. E. J. Dillon on "The Dawn of the New Era in Russia;" a remarkable series of reproductions of war pictures as published in Russia and Japan; an article (with portrait) on "Samuel Gompers, Representative of American Labor," by Dr. Walter E. Weyl; illustrated articles on "Pittsburg's Basic Industry — Steel," by William L. Scaife, "Pittsburg as an Industrial and Commercial Centre," by J. E. McKirdy and "The Aesthetic and Intellectual Side of Pittsburg," by Burd S. Patterson. The editorial department, "The Progress of the World," is especially complete this month in its survey of world politics. (Review of Reviews Co.: New York.)

In the Methu list Magazine and Review for January the illustrated articles are a striking feature, among them one on "The Lessons of the World's Fair," "The Social Work of the Salvation Army," "The Tale of the Nibelungen," and a number on current topics and events. This issue also contains: "The Present Emergency in Missions," by Dr. Sutherland; "War, Its Substitutes and Cure," by Dr. Courtice; "Irish Poets and Poetry," by Dr. Williamson; "Earl Grey," by W. T. Stead. (William Briggs: Toronto.)

In the Bookman for January Prof. Harry Thurston Peck begins what promises to be a very interesting history of the most recent times in this nation; he calls it, "Twenty Years of the Republic," as he begins with March, 1885, and Cleveland. Reviewing the most popular books of the year past, eight "best sellers" are found, "The Crossing" coming first, and "The Little Shepherd of Kingdom Come" next. Of the eight, four were written by men and four by women. In the entire list of high sellers for the year 81 are named, 27 of which were by Americans, two by Englishmen, one by a Canadian, and one anonymous. (Dodd, Mead & Co.: New York.)

In Leslie's Monthly for January the famous detective story-writer, Anna Katherine Green, begins "The Woman in the Alcove." Arthur Goodrich, a very recent alumnus of Wesleyan University, writes well on the question, "Does it Pay to be a Teacher?" There is a good description of Frank Hedley, who is at the head of New York's underground and overhead system of transportation. Leslie's starts on its thirtieth year with a circulation of over 300,000 copies a month. (Frank Leslie Publishing House: New York.)

The January number of the International Quarterly has a long list of solid articles, among which are the following: "The Present State of Europe," "The Purpose of Poetry," the "Housing of City Masses," the "Letters of Henrik Ibsen," "Philosophy and Modern Life," "Deep-Sea Explorations." (Fox, Duffield & Co.: 36 East 21st St., New York.)

There is an extremely interesting article in the Popular Science Monthly for January on "Mosquito Investigations in New Jersey." The authorities there have undertaken to destroy or abate the nuisance by draining the salt marshes, and are succeeding finely. Other valuable contributions are: "Luther Burbank's Experiments in Horticulture," "Galileo," "Immigration," and "Paleontology." (Science Press: New York.)

The Records of the Past for November, just to hand, continues the history of the Pueblos and describes "Excavations of Port Zeebrugge." (Records of the Past Exploration Co.: 215 Third St., S. E., Washington, D. C.)

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THE HOLINESS CONVENTION

"ANDRONICUS."

RECENTLY from a Western city, and walking past one of the more prominent Methodist Episcopal Churches of Boston, the writer noticed, on a large placard at the door, the words, "Holiness Convention," with an invitation to come in. Having been somewhat interested in the subject called by many names — the "higher life," "entire sanctification," "holiness," etc. — for many years (that for which Mr. John Wesley said the "Methodists were raised up to spread over the earth"), though he did not know the status or the leadership of the meetings, he stepped within to see and hear, and, perhaps, participate in the services of the occasion if they were commendable, with the good people who might have them in hand. Naturally enough he was very much surprised to notice that none of the ministers seemed to be there, and especially that none of the Methodist pastors of the city or vicinity were present, knowing that there are a few at least who are prominent as believers in Christian holiness, and a few who are writers upon that subject. It was a surprise, also, that there were so few present (not above fifty), and they mostly of those who might be called elderly people. The meetings we found to be chiefly under the leadership of a man by the name of Fowler, whom we judged to be a stranger in the city; and one of the more prominent of the preachers was an evangelist by the name of Walker, who, we assumed, was quite noted as such. Both these men, whom it was our privilege to hear, were exceptionally good preachers — from our standpoint — and the doctrine was of the good old Methodist type and up-to-date, which was delivered with an unusual degree of fervor or unction, often bringing responses of "amens" and "hallelujahs." At the close of this first meeting came the inevitable "test" of the hearers as to their present state of Christian experience: First, how many, and who, are in the experience of this blessing, which the speaker called "the second blessing;" those who are, let them arise, and those who are not, remain seated. Then, those who want this blessing please arise — and there you are, if you have it not, and do not want it. You see that you are in a "trap" before you know it. Then you must come to the altar; and if you do not, you are regarded as insincere or unsound in the (holiness) faith; and if you do go you must be prayed for, and perhaps labored with, to get you into the right attitude toward God, and they will tell you that you "must close with Him," though you may have come up to that condition fifty years before, and have made it a matter of conscience and duty to occupy such an attitude toward God in all those years, and to "hold fast to your profession." You must have, in this second blessing, a sudden and stupendous work, as much so as when you passed "from darkness unto light" — something that must be overwhelming.

"Sanctification" is the word these good people like to make much use of to signify the state of grace they enter into when receiving this "second blessing." Rev. John Wesley says: "It is 'perfect love;' and if any are looking for anything beside 'more love,' they are wide of the mark." He also makes this comparison between this work of grace in the heart and the dying man: "A man may be long in dying; but there comes a moment when he ceases to live." "Gradual and instantaneous." The meetings seemed to increase, as the days went by, both in numbers and enthusiasm. The last of the day meetings

which the writer attended there seemed a strong sound of "a going in the tops of the mulberry trees," putting one in mind of some of the meetings attended "lang syne," and some of recent date among the "holiness people" in the West. He began to see what *maybe* the reason why even the holiest in profession and in possession might not quite like to affiliate publicly with these devoted people in the city of Boston — by far too much of that "bodily exercise that profiteth little."

Query 1. Would it not be a wise thing for these good earnest brethren, unless their methods are inspired, to put aside their largeness of "liberty" for the sake of the much larger number of good Christian people who would associate and work with them? Mr. John Wesley put his veto on like extravagances, calling it "wild-fire."

Query 2. Is not the old-time "mourners' bench" to which people were invited as seekers, or for any higher state of grace, out of date, though there have been a great many who have been benefited by being brought to a decision and a public commitment to the cause of Christ, with, perhaps, a prayer or two for them, and that on certain proper occasions, when "the net may be cast on the right side of the ship?"

Query 3. Is there not sufficient heavenly wisdom in the church to find a better way? A few words privately spoken by the pastor or some godly person after a prayer at the close of the service, and invitation to the interested one to a private interview, or to the class, or prayer service, and leaving all — mostly with God and the seeker — "entering into his closet." If such a course is pursued, the seeker will soon find his God, or, better, his God will soon find him — who has said: "He who hath begun a good work in you will perform it until the day of Jesus Christ."

The foregoing agrees well with the experience of the writer many years ago, and with what he has been able to observe for many decades of the past. More than a half century ago, in the city of Lynn, the writer, under conviction for sin, at the old Common St. Methodist Episcopal Church, pressed his way to the altar for prayer in response to the invitation of the pastor, that saintly man of God, Rev. J. Augustus Adams, who, after a brief prayer, addressed a few words of admonition and advice to the seekers, and closed the meeting. An elderly member of the church took the inquirer by the hand, gave him a few words of encouragement and advice, and said: "I will call for you on Tuesday evening at 7 o'clock, and take you with me to the class-meeting, if you would like to go." My first class-meeting! There, in that "upper room" — a place ever after sacred to memory — confession was made, and pardon sought, and prayer for the seeking one offered by the class-leader, that humble, devout man of God, George Augustus Reynolds, with a few words of counsel. On the day following, in his place of business, surrounded by those engaged in the same occupation, still looking for deliverance from the deepest depths of gloom, the anxious soul was enabled, by the Holy Spirit, to "believe with the heart unto righteousness," which turned the whole world into a realm of light and joy and gladness, in which "all the trees did clap their hands."

— A true Christian can have but one standard of ethics. That standard must apply with equal force to his dealings with honorable men and with men who are dishonorable, with individuals and with corporations, with the grocer and the butcher who supply his table, and with the railway company which furnishes him a means of

transportation for himself, his family and his goods. Jesus made no exception to the universal application of the moral law. Neither may we. — E. G. Mason.

CONFERENCE CLAIMANTS

To the Pastors and Members of the Methodist Episcopal Church within the New England Annual Conference:

DEAR FATHERS AND BROTHERS: YOUR Conference stewards and presiding elders are greatly exercised with reference to the current provision for our beneficiaries for the year beginning April, 1905. They beg your most serious and prayerful consideration of this hard fact: Our income will be \$2,000 less than we have customarily received for distribution. This sum is 40 per cent. of the sum usually given in our regular church collections for Conference claimants. In some manner this additional sum must be raised, or there will be suffering among the twenty-two honored brethren and thirty-two equally worthy and needy widows of faithful ministers of Christ.

Allow us to plead with you with tearful hearts in behalf of this pre-eminent cause:

1. Give this collection the full right of way, and allow no other cause — not even the permanent fund — to share with this on its presentation the offerings of the people.

2. Do everything practicable, study, labor, pray, leave no means untried that can increase the offering of your church, that there be no suffering next year. Exceed your estimate 40 per cent., if possible. God has mercifully helped us this passing year. But every pastor must be at his best and every member as well this season, or your stewards will be powerless to avert a terrible calamity. Lovingly, earnestly, prayerfully, plan wisely, execute zealously, give heroically, from this time onward, and God will bless the effort and overrule the issue.

Committee { L. B. BATES, President,
J. W. HIGGINS, Secretary,
GEO. WHITAKER, Auditor,

Presiding Elders { W. T. PERRIN,
J. H. MANSFIELD,
J. M. LEONARD,
W. G. RICHARDSON.

HABIT'S CHAIN

Certain Habits Unconsciously Formed Are Hard to Break

An ingenious philosopher estimates that the amount of will power necessary to break a life-long habit would, if it could be transformed, lift a weight of many tons. It sometimes requires a higher degree of heroism to break the chains of a pernicious habit than to lead a forlorn hope in a bloody battle. A lady writes from an Indiana town:

"From my earliest childhood I was a lover of coffee. Before I was out of my teens I was a miserable dyspeptic, suffering terribly at times with my stomach.

"I was convinced that it was coffee that was causing the trouble, and yet I could not deny myself a cup for breakfast. At the age of 36 I was in very poor health indeed. My sister told me I was in danger of becoming a coffee drunkard.

"But I never could give up drinking coffee for breakfast, although it kept me constantly ill, until I tried Postum. I learned to make it properly, according to directions, and now we can hardly do without Postum for breakfast, and care nothing at all for coffee.

"I am no longer troubled with dyspepsia, do not have spells of suffering with my stomach that used to trouble me so when I drank coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

GENERAL CONFERENCE EXPENSES

An Encouraging Word

THE fidelity of many presiding elders and pastors in their united efforts to secure the unpaid balances due from districts and charges for the General Conference expenses of 1904 is worthy of public recognition and praise. The results up to the present time are very gratifying. It is the firm belief of the Commission, continued by action of the General Conference for this special purpose, that the last dollar of money borrowed will finally be paid. It must be understood that we only ask for the full, original apportionment from every charge. It is the money unpaid and overdue that has made the deficit. We plead again for that, and for that only.

This appeal is sent forth now because a series of Spring Conferences will soon commence, and because we must urge all remaining deficient charges in the Fall Conferences to make good their apportionment by the time the Spring Conferences report. We believe that all presiding elders and pastors will at once faithfully perform their duties so that the pen of history shall never record that the General Conference of 1904, although expensive beyond precedent, owing chiefly to geographical conditions, needed to borrow money from the Book Concern which was never returned, thus depleting a fund which ought to be scrupulously guarded.

All pastors who may be in doubt as to the amount due should be able to ascertain from their presiding elders and Conference Minutes. Money should be sent to Oscar P. Miller, treasurer, Rock Rapids, Iowa, or to the Agents of the Book Concern at Cincinnati or New York.

HENRY SPELLMEYER, Chairman,
W. F. WHITLOCK, Secretary,
OSCAR P. MILLER, Treasurer.

W. H. M. S. Notes

— During the quarter-century of its existence the Woman's Home Missionary Society has gathered and disbursed nearly three millions of dollars.

— The silver anniversary year of the W. H. M. S. gives every indication of being one of great activity. The work is prospering in the schools and missions, and the workers at home are laboring to make this the great year of the Society.

— Supplies, consisting of leaflets, silver-offering envelopes, and pledge cards, may be procured from either of the offices of the W. H. M. S. It is better to send large orders directly to Miss Van Marter, 150 Fifth Ave., New York.

— The Home Mission interdenominational text-book, "The Burden of the City," by Miss Isabel Horton, of Chicago, is a book of superior merit. It should be in the hands of every auxiliary of the W. H. M. S. Large orders are already coming in. Send to F. H. Revell Co., New York and Chicago, when the orders are in excess of twenty copies. For smaller orders send to Miss Van Marter, 150 Fifth Ave., New York.

— Friends ordering the Home Mission text-book from Revell Co. should remember that they are not to order leaflets, badges, or any other supplies of the W. H. M. S., from that House. Some orders have been lost in this way, and in any event they are very much delayed. Send to one of the offices of the W. H. M. S. for all such supplies.

— This is the season when many subscriptions to *Woman's Home Missions* expire. Auxiliary agents should attend faithfully to the renewals, and not suffer subscriptions to lapse. Interest in Home Missions is kept alive by reading of the work.

— Sibley Hospital and Rust Hall, in Washington, D. C., have each received a legacy of \$1,000 recently by the will of the late Dr. Reuben D. Dietrick.

— The widow of Judge Springer has remembered Sibley Hospital and Rust Hall with a sufficient sum to furnish a room in each in memory of beloved grandchildren.

— The Mission in Las Vegas, N. M., under the care of the W. H. M. S., has been removed to Tucson, Ariz., as the need there is very great, and the opening for successful work more promising. Miss Cora E. Buschmann is the superintendent.

— The call of the W. H. M. S. for an average of \$2.50 silver offering from each member of the Society during its anniversary year, is being heard and heeded by the societies at large. The Cincinnati Conference was among the first to respond, and by action taken at its annual meeting resolved to raise \$6,000 of this fund.

— The opening of the new year marks a change in the form of *Children's Home Missions*. From a small, sixteen-page paper it is changed to an eight-page paper containing about the same amount of matter. The new dress is beautiful, and the price (10 cents in clubs of ten or over to one address, or 20 cents for single subscriptions) brings it within the reach of all. Miss Mary Belle Evans is the publisher, 150 Fifth Ave., New York.

— Four Eskimo girls recently arrived at Jesse Lee Home, Unalaska, Alaska, coming from east of Point Barrow. This Home is under the charge of Dr. and Mrs. A. W. Newhall, and is doing admirable work.

— The hospital in Unalaska connected with Jesse Lee Home is proving a great power in winning the hearts of the people. Dr. Newhall is its very capable head.

— A blind woman, left a widow with three children in a New Mexican town, knew no way to live save to send her children out to beg. Through the W. H. M. S. the two little boys were placed in the Mothers' Jewels Home in York, Neb., and the girl found a welcome in Harwood Industrial Home in Albuquerque, N. M. A means of support was also found for the mother herself. The three children will doubtless grow up to be useful members of society. This is practical work which tends to the uplift of the nation.

— Mrs. Jane Bancroft Robinson, although she has resigned the secretaryship of the Deaconess Bureau of the W. H. M. S., by no means ceases her active labors in its behalf. She is chairman of the committee on training schools, and will devote herself especially to that phase of the work.

— So rapid has been the growth of deaconess work under Mrs. Robinson's able superintendence during the past sixteen years, that the work has now been subdivided into five sections, over each of which a secretary is placed. Miss Henrietta Bancroft, field secretary, is made the general superintendent, a position for which her intimate knowledge of the work gives her special fitness.

— Miss Theodora Jayne, superintendent of the Susanna Wesley Home in Honolulu, is making an admirable record in her work among the Japanese mothers and children there. This is truly foreign mission work, and Miss Jayne needs and deserves the sympathy and material help of all interested in the work of Home Missions.

— "Forty thousand recruits in training for the ranks of the Home Mission auxiliaries of tomorrow," says Miss Carrie Barge. How the leaders of these forty thousand young people should thank God for the privilege of training this eager young host to bear the great responsibilities of the coming years!

— Mrs. R. H. Young, the newly-appointed secretary of the Bureau for Alaska, is a worker of large experience, and is admirably fitted for this position. Her post-office address is Long Beach, Cal.

— Miss Frances S. Calfee, the new superintendent of Boylan Home, Jacksonville, Fla., is a sister of Rev. W. J. Calfee, of Kansas City, Kan. Miss Calfee has served eleven years as a field matron and missionary in Arizona under the Massachusetts Indian Association.

— Miss Hattie E. Emerson, so long the successful superintendent of Boylan Home, Jacksonville, Fla., resigned her position last year, and is now taking a year of rest at the home of her sister in Bristol, N. H.

— The Genesee Conference Deaconess Home, at Buffalo, N. Y., is about establishing a Travelers' Aid service in Rochester, where such work

is greatly needed. This Home counts itself fortunate in securing Mrs. Turney, formerly of the Philadelphia Home, as its superintendent, in place of Mrs. E. B. Green, who was compelled to resign on account of ill health.

— Miss Alice M. Guernsey, secretary of Home Guards and Mothers' Jewels, is sending out Silver Birthday envelopes and letters for the offerings of the children. Sunday-school classes and Junior Leagues, as well as Home Guards and Mothers' Jewels, are invited to help. Send postage for the envelopes at the rate of one cent a dozen to Miss A. M. Guernsey, 17 Webster Place, East Orange, N. J. Money received in this way should be sent to the treasury as "Silver Birthday money," and Miss Guernsey should be notified of the amount thus sent, in order to be able to give a full report at the end of the year.



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is constructed strictly on merit, and is equal if not superior to any \$3.00 pen on the market to-day. It is richly chased, writes fluently and is guaranteed not to leak.

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is a small sum to invest in a high grade Fountain Pen which with ordinary care will last a lifetime.

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Epworth League Column

To Editor of Herald

I see a very large opportunity for our General District in the facilities you have granted us for reaching our Leagues in New England. Truly, no better medium could be asked to spread League items of interest than ZION'S HERALD. The General Secretary will be heard from next week.

LEON L. DORR,

Woburn, Mass.

Congratulation

That this column is to be available for the practical use of all Epworthians in the First General Conference District is cause for congratulation both to the HERALD and the League. They need each other, and may become mutually helpful. There is an increasing demand for a closer and firmer union between all our Methodist forces. This new arrangement will prove a step in that direction.

Caution

Doubtless there will be hesitation on the part of many to send in live items for this column for fear there will not be room for them. But those who have had experience in League periodicals have found much difficulty in getting as much material from the various fields of activity as they greatly desired. You know what interests you in the work of different chapters. Send similar reports from your church.

General Cabinet Officers

These will find this column very useful for communicating with the various chapters and heads of departments. It is equally at the disposal of Conference and State, District, Union and Circle presidents, secretaries, and those appointed as reporters of League news.

Promptness

All copy should be in the office not later than Saturday morning for the following week's issue. However, any occurrence or announcement of very special importance, if briefly stated, can be received as late as Monday morning.

Service

Our Leaguers have rendered invaluable aid to nearly all church enterprises. May we not confidently expect them to become an increasing power in the promotion of a virile, spiritual, efficient type of Christianity? To this end ZION'S HERALD is eager to co-operate most earnestly and cheerfully.

Notes

The Fall River Epworth League Union has a very capable and effective cabinet. Recently it entertained the cabinets of every chapter in the city. A delightful social hour, with games and light refreshments, was followed by an earnest discussion of plans for future aggressive work. The prospects of a real union and efficient service were never brighter here than now.

In the truly remarkable revival at Summerfield Church, Fall River, in which the proportion of men converted was unusually large, the local League chapters, including the Juniors and Intermediates, rendered most valuable assistance.

M. S. KAUFMAN.

A Noteworthy Convention

During two whole days a Missionary and Bible Study Convention is to be held at Middleboro, Mass. The date is Tuesday and Wednesday, Feb. 7 and 8. The New

Bedford District Epworth League hopes to have an occasion of unusual interest and profit. Middleboro generously provides free lodging and breakfasts for 75 visitors. The location is so accessible that many from nearby towns can go to their homes each day after the evening program. Dinner and supper will be provided at nominal expense. Bishop Goodsell, Dr. E. M. Taylor, Dr. Gamewell, Secretary S. Earl Taylor, and other capable leaders are to be present. Some Leagues are to pay the traveling expenses of their president and second vice-president. The programs

are to be partially "model studies" and in part captivating and inspiring addresses.

Pastors and Epworth League cabinets are asked to take this matter upon heart and hand. Pray for the convention. Talk about the convention. Plan to be largely represented in the convention. Arrange to be present at the convention. Do this now. In your new 1905 engagement calendar mark Feb. 7-8 as closed dates. Thank you. Full programs and announcements will soon be ready.

The latest: Special railway rates have been secured. COMMITTEE.

THE OLD PARSONAGE



BUILT ABOUT 1850



REV. N. L. PORTER
Pastor
Milan, N. H.

THE NEW PARSONAGE



REBUILT 1904

Transformation of a Parsonage

"Blessed be the Lord, the God of Israel, who alone doeth wondrous things." This appears by the outs of the old and new parsonage at Milan, N. H., representing a most remarkable transformation which has been brought about in the past year and a half. The old parsonage was built as a private dwelling a half century ago, and purchased for the Methodist parsonage, July 3, 1871, Mr. W. A. Willis being the only surviving trustee who received the deed.

The old house was so dilapidated, unsightly and uncomfortable, that the present pastor, Rev. N. L. Porter, suggested a wholesale improvement, and, supported by the presiding elder, Rev. George M. Curi, a building committee, consisting of Abijah Potter, A. F. Jodree, A. M. Bean and John W. Holt, was appointed, and the work was begun in earnest. The house was raised, and placed on a good foundation,

with new cellar. An addition was built, and the roof turned around so as to front on both Bridge and Main Sts. It stands on a corner with a 33 ft. veranda. The buildings are neatly painted and present an attractive appearance.

The house inside is beautifully finished with decorated walls, tinted ceilings, and hard-wood floors, and the house and barn are lighted with electric lights. It is one of the best parsonages in the Conference, and valued at \$3,000. The cost of improvements has been about \$1,200, which is fully paid. An insurance of \$1,700 is placed on the buildings by our Church Mutual Insurance Company, for a term of five years; this is also paid. Thus the society begins the new year with the best house in Milan, with bills all paid. This work has been managed with fine business ability, and brings to Methodism in northern New Hampshire new courage to undertake great things for the Lord and His church.

Union revival services have been inaugurated at the Arch Street Methodist Episcopal Church, Philadelphia. The ministers and members of all the Methodist churches in Philadelphia are practically pledged to support the meetings, which were advocated and endorsed by Bishop McCabe. Bishop McCabe is directing the meetings, assisted by the presiding elders of the four districts.

The Boston Young Men's Christian Association has 1,586 students in its evening institute, which it calls its "misfit factory." One of the students was a sailor who, after a course in clay modeling, has become a sculptor, and now earns four times as large a weekly wage as he did before. Another who was a freight clerk is now a house physician in a hospital. A printer has become a successful lawyer, and a grocery clerk a well-to-do civil engineer. The Association teaches over seventy branches. Many a man has powers and possibilities in him of a kind unsuspected by himself and his neighbors. The school or institution that gives a new direction to old capacities does a useful work in any community.

Congress appears to be disposed to yield to the pressure of public opinion and enact some sort of legislation regulative of railroad rates. President Roosevelt has been in informal conference with President Cassatt of the Pennsylvania system, and other railroad magnates, with reference to possible railway legislation of a practical sort,

along conservative lines. The day when even the vast railroad corporations can utterly disregard public opinion is passed.

A rescue repeating and perpetuating the most heroic traditions of the life-saving service was attempted and successfully executed last Thursday by three crews of the Hatteras region, which boldly put out from the wild, storm-swept coast to the assistance of the steamer "Northeastern," aground on the dreaded Diamond Shoals nine miles from shore. After a struggle lasting three hours three life-boats were driven through the breakers and reached the side of the big steamer, then on its beam ends, and incessantly swept by the fierce seas. Lines were finally strung between the boats and the "Northeastern," and, after much perilous effort, every man was taken from the steamer in safety. Such deeds deserve to be inscribed on the brightest pages of American history.

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well-known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Co., of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money, as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

THE CONFERENCES
EAST MAINE CONFERENCE

Bangor District

Patten.—Sunday, Dec. 25, was a good day in this church. The pastor, Rev. M. F. Bridgham, baptized and received 1 on probation and 2 in full. One new subscriber to ZION'S HERALD was obtained. The elder found the plumber in the parsonage, finishing a new furnace. A new song-book has been introduced for prayer-meetings. The Junior League is thriving under the care of Miss H. M. Tower, and has made a subscription toward the superannuate fund. Temperance day was observed with unusual interest, three addresses of great profit being delivered: Dr. Woodbury spoke from the medical standpoint, County Attorney Smith from the legal standpoint, and Mr. E. D. Brawn from the laborer's point of view. At the close of the service 60 signatures were secured to the pledge. The writer was led to wonder whether in our temperance work enough effort is being made nowadays to secure pledges to total abstinence.

Brownville.—A Sunday visit at Brownville and Henderson was encouraging and profitable. Four have been received in full. Collections have been taken for the deaconess work and for education. A Junior League has been organized at Henderson. The water and a new carpet add to the comfort of the parsonage.

Atkinson.—Rev. J. W. Price returned from his visit to the World's Fair refreshed for the winter's work. He carries his years lightly and does vigorous work.

Bangor, First Church.—Rev. B. F. Simon, recently transferred from the New England Southern Conference and stationed here, was given a reception, Dec. 13. The vestries were decorated for the occasion and packed with the people. A. B. Taylor, Esq., presented the welcome in behalf of the church; Rev. W. W. Ogier, of Grace Church, presented greetings for Bangor; the presiding elder spoke for the Conference; Pastor Simon responded to all. Several solos were sung, and the exercises closed with a prayer by Rev. E. H. Boynton, of Brewer. Mr. C. F. Worcester made the introductions. Mr. E. L. Brama was toastmaster. Refreshments were served by the ladies. It seemed like an auspicious opening to the new pastorate.

Greenville Junction.—This church is in the midst of rejoicing that the debt is finally lifted from the church. At Shirley a most excellent interest is maintained.

Bangerville.—Since the removal of Rev. C. W. Wallace to Searsport, Rev. I. H. Lidstone has taken on this point also, and will finish out the year as pastor. A Methodist preacher who is actually alive has a growing capacity for work, and this point will be well served. The finances are in an encouraging condition.

Dover.—Special revival services are being conducted by the pastor, assisted by Miss Nellie D. Thompson, evangelist. A steadily increasing interest has marked the work, and good fruit is being gathered. A flourishing mission study class is being conducted by the Epworth League. Full apportionments of all benevolences are now practically in sight. These people pay their church expenses and give besides.

Ripley.—A week-day visit on a cold night found the faithful few an appreciative company to whom the elder preached. The finances are in a most excellent condition. A White Shield League has been organized.

Dexter.—The elder's visit fell on the Epworth League prayer-meeting evening, and a fine company of young people gathered. The quarterly conference made a most excellent report. All departments of church work are showing commendable zeal. A large White Shield League has been organized. The pastor and his wife thoroughly enjoyed their trip to the World's Fair, and are by it better equipped for work. How many-sided and full-rounded (that's a rhetorical bull) a pastor needs to be! What power of body, mind or spirit is not taxed by the demands of a modern pastorate?

Covina and Stetson.—A well-attended quarterly conference and a prompt and spiritual prayer-meeting made an enjoyable visit. Three have been received in full and one on probation. The church is soon to be greatly

strengthened by the coming of Mr. E. A. Ireland and family from Dover.

Newport.—The activities incident to preparation of Christmas festivities prevented a large attendance upon the quarterly conference, though an interested and businesslike number assembled. A supper was served to the children of the Sunday-school in connection with the tree. The president of the Ladies' Aid Society reported that of the \$1,200 pledged about eighteen months ago toward the new church fund, all was paid excepting \$200. This financial record would be hard to equal under like circumstances. Some helpful new families have come to the church lately.

Carmel and Levant.—It was the coldest Sunday morning of the year. Christmas was observed with a tree and concert Saturday evening at the town house, and Christmas exercises were held in the forenoon of Sunday. In the evening the presiding elder preached. Special music was rendered by the choir and the male quartet. Rev. T. S. Ross was remembered with a good purse of money.

Hodgdon and Linneus.—Rev. J. T. Moore writes that his people made him a Christmas present of \$70 in cash. Such a token of esteem and appreciation does not often come to a country pastor in East Maine. BRIGGS.

N. E. SOUTHERN CONFERENCE

Norwich District

Lyme.—The pastorate of Rev. A. N. Nichols is proving very successful. The average attendance at the services has nearly doubled. A new Epworth organ has been purchased at a cost of \$80, and paid for; and a good degree of religious interest has been awakened. In October, Presiding Elder Bartholomew spent five days here in special evangelistic services, which were greatly blessed to the quickening of the church and the conversion of a number of young people. Rev. E. M. Anthony recently spent a Sabbath with the pastor, administering the Lord's Supper and baptizing 3 persons who, with one other, were received on probation. Faithful pastoral work is bearing fruit and the outlook for the church is very hopeful.

Burnside.—The pastor, Rev. W. J. Smith, was assisted in revival services by Dr. Bartholomew in the early fall, and God was present in power. The church was greatly profited, and there were several hopeful conversions. The work has gone on under the direction of the pastor, and a number more have recently given to themselves to God. At the last communion 15 persons were received on probation and 1 by letter. Excellent audiences attend the Sunday services, and the outlook for the winter's work is very encouraging.

Warehouse Point.—The neighborhood preachers' meeting (which also includes the ministers' wives) were the guests of the pastor, Rev. W.

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H. Dunnack, and his wife, Monday, Dec. 12, and had a very delightful social gathering. The essayist being unavoidably detained, Rev. J. H. James led off in an informal discussion of "The Successful Preacher." The timely topic awakened a very lively discussion, which filled up the time until the company were called out to the dining room, where a bountiful dinner was served and partaken of with great relish and the sauce of good fellowship. The next meeting is appointed for January, with Rev. James Tregaskis and wife, at Vernon.

South Manchester.—Rev. W. F. Davis wishes to correct a statement, made in our last report, as to the oldest member of this church. Mrs. Mary B. Strong, of Boston, who joined the church in 1857, and is still living at the ripe age of 90 years, is to be credited with this honor. Mr. Mason Agard, to whom the honor was ascribed by mistake, is the oldest living resident member of the church.

Norwich.—Rev. W. D. Woodward, of Norwich, Conn., has compiled an attractive and very helpful little paper-covered book called the "Christian Witness Almanac and Constant Companion," presenting on the left-hand pages the almanac for the month with a Scripture verse for each day, and on the opposite pages selections from the writings or sermons of Dr. Daniel Steele, Rev. C. J. Fowler, Dr. B. Carradine, Rev. Isaiah Reid, Rev. J. A. Wood, and others. Mr. Woodward aptly says in the preface: "May the varied contents of this little lunch-box be the means of strengthening souls and refreshing the Lord's soldiers." It is only five cents a copy.

Niantic.—Union revival services are to be held in the Methodist Church, beginning on Wednesday, Dec. 28, under the auspices of Rev. C. L. Everts. SCRIPTUM.

New Bedford District

Acushnet.—The trustees have already met and voted to rebuild immediately, and the quarterly conference has confirmed this action. Committees have been appointed to determine the cost, to decide upon the location, and to solicit funds. The latter committee consists of the pastor, Rev. R. S. Cushman, Mrs. Franklyn Howland, Horace Swift, Mrs. Thomas Hersom, Jr., and Mrs. John A. Russell.

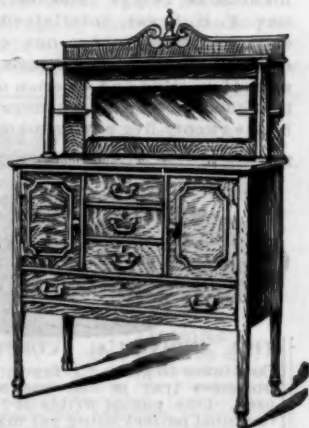
Cataumet.—A very delightful reception was given Rev. and Mrs. N. B. Cook, Dec. 7, by this church. The church vestry was filled with representatives of nearly every family in the parish. Letters of regret were received from Revs. F. L. Brooks and L. H. Massey. Mr. and Mrs. D. D. Nye and Mr. and Mrs. Anthony Lit-

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the assisted in receiving. Miss Ida Leverton, of Falmouth, gave a reading which was well received, and addresses were made by Rev. Messrs. Job and Tedford and the pastor. Light refreshments were served. Pastor Cook has also had the privilege of receiving into the church Rev. and Mrs. C. H. Leverton, M. D. The doctor was formerly a member of the East Maine Conference, and located for health reasons. Dr. Leverton recently supplied two Sabbaths for Rev. F. L. Brooks at Bourne, to the delight of his hearers. The pastor and church are to be congratulated on receiving such assistants in Christian work.

Taunton, Grace Church.—A large party made up of Epworth Leaguers, after attending the week-day prayer-meeting for Dec. 15, went on a sleigh-ride and had a fine time. A young men's band of helpers for religious work has been organized in this church under the direction of the pastor, Dr. Rich.

Middleboro.—The Rives Brothers, Canadian singing evangelists, began a three weeks' campaign in this church, Nov. 20. Plain, practical, sweet, loving messages came from them at every service. They are remarkable men as evangelists, free from cant and emotional appeals. About 75 came to the altar, and the most of them were happily converted. The church is greatly quickened and the community deeply stirred. While the evangelists were present the seating capacity of the auditorium was taxed to its utmost at nearly every service. The pastor, Rev. O. E. Johnson, is continuing the services with much encouragement, and is greatly rejoicing over the success of the special meetings. MELIOR.

Providence District

Woonsocket.—The month of December has been a full one for First Church, Woonsocket. The Epworth League began by giving a Christmas party, Dec. 1, where carols and Christmas stories prepared the way for Santa Claus, with his bells and pack of presents. Although planned purely for a social gathering, the League treasury is \$5 richer. On the first Sunday evening in December the Woman's Home Missionary Society held a public service, having as the speaker Mrs. T. J. Everett, of West-erly, president of the N. E. Southern W. H. M. S. Mrs. Everett gave glimpses of the recent Denver Convention, as well as a bird's-eye view of the work of the W. H. M. S. Several new members were added to the local auxiliary. The second week in the month the Ladies' Aid Society held a sale, having an excellent musical program varied with readings under the direction of the church chorister the first evening, and an appetizing supper the second. In spite of snowstorms, \$75 was added to the treasury. At the regular meeting of the W. H. M. S., Dec. 14, "Frontier Work" was discussed and a Christmas-box packed for a minister in Oklahoma Territory, while a check for \$10 reached him in time for Christmas. A barrel was also sent to Browning Home, Camden, S. C., as the result of a personal appeal. The Sunday-school gave an excellent concert on Sunday evening, Dec. 25, while the regular Christmas entertainment came Dec. 26. The last week the pastor, Rev. F. H. Spear, entertained his large Bible class at the parsonage one evening, and the choir on another. The Standard Bearers at the annual meeting and election of officers showed that good work had been done during the year by the twenty-five paying members and the con-

tribution for the work in Manila. They have issued an attractive prospectus for 1905, when they will study Japan, using "Sunrise in the Sunrise Kingdom" as a text-book. The W. F. M. S. have also issued a program for the ensuing year, when they study "Dux Christus." C. E. J.

MAINE CONFERENCE

Deaconess Work, Portland.—We have decided that we must change the name of our institution and call it Deaconess Industrial Home and Christian Settlement; and we might even aspire to a higher title and take the name of Institutional Church, for we have the machinery and the methods of work of such an organization even to the minister from Italy, whom we expect shortly to take charge of our Italian Mission. The Missionary Board gave an appropriation of \$500 for this purpose, and Bishop Burt writes our presiding elder that he thinks he can send us a minister. Presiding Elder Wentworth and wife visited the mission on Sunday, Dec. 11. We could not make the Italians understand what presiding elder meant, so we introduced him as "Bishop" Wentworth. A Greek, who could speak both Italian and English, interpreted for Mr. Wentworth, who told the encouraging news that they were to have a pastor and a church. The night school twice a week for the young men and two afternoons a week for the young women is most encouraging. They are so anxious to learn English and to read in the Bible. The opposition and persecution of the Catholics is only helping on the cause of righteousness among them.

Our mothers' meeting is growing in interest and numbers. We have all colors and many nationalities, including Russian, Polish, German, African, Italian, Irish and English. How glad they are to learn to cut out and make clothing for their families, and what a change to sit in our clean, cheerful home, with pleasant company, and enjoy the cup of tea and the tender gospel service at the close. Cooking alternates with sewing, and here the reformation in many a home begins, for well-cooked food takes the place of the stale loaf of bread and pall of beer which leaves a craving for more before the time for another meal. The girls' kitchen garden and sewing school meet on Saturdays, and it would be hard to find a more interested or interesting class. We provide work for all who wish to earn clothing, and in so doing turn our Home into a domestic science school, and teach the best methods of washing, ironing and cleaning. Many get work through our employment bureau, and the aged and sick are supplied with all necessities. As the Methodist link in the chain of the Associated Charities, we co-operate with all other societies, and can frequently assist them in providing clothing and bedding for their needy cases. We are often encouraged by the appreciation of our poor people. MRS. H. I. BENSON.

Augusta District

Leeds and Greene.—Rev. A. C. Cook, pastor, farmer, and mechanic, is an all-round man, and the imprint of his personality is to be found on all his work. He is now closing his third year. Improvements on the church property are very noticeable, and there have been several conversions during the past years. He painted the church himself last fall, and changed the location of the barn his first year, attaching it to the shed, which makes a connection of the whole set of buildings. This shows for itself what can be done even by a Methodist preacher who has the ability and disposition to do a thing needful for the comfort and convenience of his family. It is barely possible that Leeds and Greene will lose him the coming spring. He has worked hard and long for the good of this people, with very small remuneration for his labors, but their loss will be another's gain.

Industry and Starks.—This charge has been blessed the past year by the labors of Rev. J. F. Keith, who has a unanimous invitation to remain another year. The church is in the best condition it has been for some time past. Several have been baptized and received in full connection. This is a hard charge to work, although it is only three miles from one preaching place to the other, being up hill and down all the way. But no more appreciative people make up a charge. Finances are limited, so

the pay is light, but it comes cheerfully, and the people are kind and painstaking with the pastor and family. All goes well, and Mr. Keith has done excellent work all the year. He has made, up to Dec. 17, more than 300 calls, and his wife has visited 200 out of the 300 with him. Each Sunday he preaches to good congregations at both places, considering that it is largely a farming community. All goes well.

To Whom it may Concern.—Dear pastors, and others who are members of Augusta District Conference: The date is fixed for Feb. 28 and March 1, and the place is Oakland, Maine. We make this special request. We want each of you pastors to write Rev. J. B. Lapham the next mail after reading this notice, and tell him you are to attend, and how many of your officials are to be at district conference. Brethren, this is important, for he wants to know whether he can entertain you and all who will come, so do not delay one mail if you can possibly spend time to send him a postal. Write today; the request is urgent, and the information he seeks is important. C. A. S.

VERMONT CONFERENCE

St. Albans District

Enosburg Falls.—The secular papers are responsible for the announcement that Rev. G. W. Hunt has "resigned," his resignation to take effect at the next Annual Conference.

Johnson.—Two weeks of special services have been held by the pastor, Rev. C. D. Pierce, with good results, 15 persons beginning the Christian life. The "come-outers" are doing what they can to attract the people that way. If they give their attention to winning the non-churchgoing people, every one will rejoice to see them succeed. Simply to draw from other churches may in the end be found to only delight the devil, our common foe.

Montgomery.—A mission study class has been organized in the Epworth League by Mrs. Mansfield, the second vice-president. It is studying Japan. The Junior League is doing excellent work under the wise superintendency of Miss Josie Martin. A prayer service has recently been begun on Sunday evenings at South Richford, and is being well attended. Christmas was appropriately remembered by the Sunday-schools. The charge has been favored with a variety of speakers in support of many lines of needed work. Mrs. Reed, secretary of the State W. C. T. U., addressed the people, Dec. 14. Mrs. E. J. Parmelee also spoke on temperance at an earlier date. Mrs. Clark has recently spoken in the interests of the W. H. M. S., and a Mr. Mason in the interests of work for men. There ought certainly to be some fruit from this abundant sowing.

St. Albans.—Some 70 have been gathered into the church as probationers by the pastor, Rev. A. C. Willey—the fruit of the recent revival. Of this number 52 were members of the Sunday-school. One of the classes in the school (Miss Etta Smith's) is to support a native worker in India for the coming year. The Sunday-school board recently met at the parsonage for the election of officers and teachers for the coming year, a "round table" on Sunday school interests, and a social hour. A White Shield League has been organized, with 125 members as a beginning. This is one of the best schools in the Conference, a fact for which the much-alive and up-to-date superintendent, Mr. James Chynoweth, should have very much of the credit.

Wattsfield.—Rev. F. M. Barnes observed the World's Temperance Sunday by giving an address before the local I. O. G. T., subject, "The Bearing of the Law of Public Necessity on the Licensed Saloon," which was well received. The ladies of the W. H. M. S. recently sent a barrel valued at \$30 to the Boston Medical Mission. A class of eight meet each week to work together on a harmony of the Gospels as outlined in "Studies in the Life of Christ." Each



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Sunday-school class is seeking to recruit its numbers by giving a social to which possible members are invited. The pastor's class the Sunday before such a social had 4 in attendance, the Sunday following, 17. If they can be held, the school ought to largely increase its usefulness.

Waterbury.—The Ladies' Aid Society held its annual sale and supper, Dec. 13, realizing \$70.

Preachers' Meeting.—The second Preachers' Meeting for this year was held at Johnson, Nov. 28 and 29. The opening session was held Monday night, with Presiding Elder Nutter in the chair. Principal E. A. Bishop, of Montpelier Seminary, gave an illuminating address on "Christian Education." In opening he made some encouraging statements as to the financial condition of the school. He enlarged upon three reasons why some young people neglect to study: 1. Unconscious laziness. 2. A feeling that they do not need to study because their parents are rich. 3. Lack of affection for their parents. Tuesday morning, after the opening service and business, the program was taken up. The following papers were presented: Sketch of a sermon, Luke 18:10, M. V. Wright; "Necessity of Regeneration," G. A. Emery; "Fellow Workers' Covenant," Miss Ida Barton; "Letter and Spirit," 2 Cor. 3:6, J. W. Illsley; review of "The Child's Religious Life," W. E. Newton, read by J. Finger; "Leadership in the Ministry," G. W. Hunt, read by C. D. Pierce; "The Cause and Cure of Church Divisions," P. A. Smith; study of Matt. 5, 6, and 7, led by Dr. Nutter. A love-feast was held in the evening, in charge of Dr. Nutter. A cold wave decreased the attendance somewhat, but all voted it a profitable session.

RUBLIW.

Montpelier District

Windsor.—In our church a W. F. M. S. has been lately organized, and among the children a band of King's Herald. The work among the Juniors has assumed unusual proportions. About 30 children are reported as being in attendance, with Mrs. Clark as superintendent. At a recent conference it was agreed that our work was on a good basis under the leadership of Rev. F. T. Clark.

Proctorsville.—Rev. R. C. T. McKenzie has again been called to his old home on account of the death of a brother. This is the third of the ten children to be called home since last June.

Mechanicville and Cuttingsville.—Some repairs have been made on the parsonage, making the home more comfortable. The special meetings were well attended by the young people of the vicinity, but were not well supported by the members of our church. Some good was done, the pastor hopes.

Gifts.—Reports of fur coats and generous purses of money for pastors in various parishes are common. This is well. At least once a year let your pastor know you appreciate his faithful work.

W. M. N.

NEW HAMPSHIRE CONFERENCE

Dever District

Sanbornville.—Special revival services have been held here with gratifying success. The cold has been graciously warmed, Christian experience has been deepened and enlarged with many, and four new disciples have been added to the church of God. The pastor, Rev. Raymond H. Huse, is greatly encouraged. The outlook is cheering. Thoughtfulness is manifest in the community.

Epping.—Union revival meetings have been in progress and are now closed. Some ten to fifteen started in the good way, and the meetings closed with a prospect of continued interest. Rev. S. F. McGuire is the pastor.

Newfields.—Here, also, evangelistic effort has brought victory and blessing. After some five weeks of persistent labor a break came. A strong man who had long been a staunch friend to the church took the hand of another man and moved forward to the altar. While prayer

was being made for this brace of stout-hearted men, a penitent woman quietly kneeling in her pew met her Saviour and Lord. Later others also sought and found, and "there was great joy" in that place. Rev. I. B. Miller, the pastor, has been helped by Presiding Elder Sanderson, and Rev. Messrs. Byrne, Holmes, Franklin, Hanson, Farmer and Fogg. Mr. Holmes put in two weeks of vigorous work and greatly aided in the struggle which culminated in success. Pastor and people were earnest and faithful also. Concerted devotion and prayer had place daily when the whistle sounded at 12 M., and at 3 P. M. some met for prayer at one of the homes. Sober thinking spreads in town and larger success in evangelism is expected. Newfields is an old Methodist centre. Rev. John Brodhead lived and toiled there. Dr. James Pike, another of God's noblemen, had his home in the Brodhead house, where his widow in her delightful old age peacefully awaits the summons to the home on high. In Newfields the honorable career of the Wesleyan Academy at Wilbraham was opened. There will be wide rejoicing over this assurance that Methodism still has revival energy in the town.

Haverhill, First Church.—General conditions are improving. The new plans for finance are prospering. Several forceful young men are winning their way in business in the city and bring their force to the work of the church. The social meetings are generously attended, and occasional conversions add genuine interest to the services. The Epworth League grows in membership, activity, and usefulness. Interest among the young people is good. At Thanksgiving a pound party filled the parsonage and left a supply of good things for the pastor and his family. A turkey, a barrel of flour, apples, etc., sharply attested the loyalty of this people to the church and its minister, Rev. G. W. Farmer. Recently Mr. Farmer was called to bury his father, James A. Farmer, of Lynn, aged 63, a member of the Methodist Episcopal Church for forty years. Rev. R. L. Greene, D. D., officiated at the funeral. Mr. Farmer's mother is still living at Lynn.

Amesbury.—Since the departure of its pastor, the late Rev. M. C. Pendexter, this church has had a varied pulpit supply. A part of the time, including the Christmas Sabbath, Prof. M. D. Buell, of Boston University, has preached, much to the pleasure and edification of all. Rev. F. K. Gamble is expected to begin service as pastor with the New Year, and the parsonage is being put in fresh order for his coming. Mrs. Pendexter will abide in town for the present, having taken rooms near by. The salary was continued to her for some time after her sad bereavement. Surely the church thus honorably moving may expect continued favor from on high.

Haverhill, Third Church.—The pastor, Rev. J. E. Montgomery, is toiling patiently to serve the manifold interests of this comparatively new work. The difficulties and the encouragements are many. There is a large Sunday-school to care for, and a generous attendance of young people at the social meetings makes at once these services interesting and an occasion of burden and labor. Four out of this abounding young life were received into full membership on the first Sabbath of 1905. The finances of the year are well in hand. A debt on the property—chapel and parsonage—is the great hindrance. For its removal pastor and people study, work and pray.

Rochester.—At the Christmas festival Judge S. D. Wentworth escorted the pastor, Rev. L. R. Danforth, to the platform, whereupon Mayor C. D. Bickford, with fit speech, presented him a fur-lined overcoat, fur cap and gloves. Mrs. Danforth also received generous gifts, and the children of the parsonage were duly remembered with presents. This enrichment was farther increased by the gift of a silk umbrella from one of the traders of the city. It is the hope of this scribe that many other ministers within our borders may have shared generously the Christmas bounty of this prosperous year.

Personal.—Rev. J. F. Spalding resides in Salisbury. For several years he was a worthy member of our Conference. His last station was at this church. The care of the estate of an aged uncle compelled retirement. He built a generous house and has by multiform activity made a large place for himself in town. Medical study led to medical practice. His patients set a high value on his work. He has continued to preach, notwithstanding the many other

calls on time and strength. For several seasons he has maintained Sunday services in a chapel at Salisbury Beach, and when the chapel was burned he built another. He has ever been ready to supply for his brethren, and for his forceful preaching accepts no compensation. He and his family have ever been helpful in the work of the church. May their tribe increase!

Rev. J. W. Adams was chaplain of the Second New Hampshire Vols., 1863-5. Recently at his home church in Methuen, Mass., to a full house he gave his lecture, "My Experience as an Army Chaplain." O. C.

NEW ENGLAND CONFERENCE

Deaconess Aid Society.—Ladies of the New England Deaconess Aid Society were most delightfully entertained, Friday afternoon, Dec. 9, at the elegant residence of Mr. and Mrs. Frederick McQuesten, Beacon St., Brookline, when she kindly opened her beautiful home for the "mite-box opening." The president of the Society, Mrs. Frederick A. Patterson, of Everett, announced the afternoon program, and prayer was offered by Miss A. A. Betts, superintendent of the Deaconess Hospital; then inspiring addresses were delivered by Miss Harding, superintendent of the Deaconess Training School, and Miss Averill, of the Deaconess Home. One must hear and see these brave, devoted young women to appreciate them. Their experiences as they go from place to place among the destitute and degraded are well worth hearing. They related several of these, and also gave some figures which are of interest. Miss Harding said there are 21 deaconesses working in 17 churches and 2 missions. During the past month they had made 400 calls, and 7 are now superintendents of Junior Leagues. Miss Averill stated that since the Hospital opened in 1896 they had cared for 1,517 patients, 1,061 of whom had been treated free of charge. There are only 14 beds, but during the past year 150 persons had received their care. Of this number 85 were able to pay the usual price, 15 paid part of the fees, and 50 received free treatment; 14 different nationalities were admitted, and 12 different religions were represented. There are many young girls who wish to enter the Training School to become nurses or visiting deaconesses. Some can earn their way, while others need help. Will the friends of the work offer assistance?

Pleasing musical selections were rendered by Mr. Hugh Campbell, baritone, and Miss Elsie Leonard, pianist, both of Newton. Although 430 mite-boxes had been given out by Mrs. H. E. Noble, mite-box secretary, only about one-fourth of them were returned, but these contained a handsome sum. Following this came the invitation to the dining-room, where an elaborate collation was served. It was much regretted that Miss Freeman was unable to be present, being detained by illness.

Mite-boxes were given out to be retained a year, with the understanding that the contents were to go exclusively towards the new Hospital, and the Society is working in other ways to earn money for this Hospital, which is needed so much. The president stated that \$800 had already been earned in small sums since Jan. 1, 1904, and it is hoped that \$1,000 in all will be realized before Jan. 3, the date for the annual meeting. A vote of thanks was given the hostess in appreciation of her generous hospitality. The Deaconess Aid Society has

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been very fortunate in being entertained by loyal Methodists in their pleasant homes, which certainly furthers the good work in which the deaconesses are engaged.

ADELAIDE B. ELACK, Cor. Sec.

Boston Preachers' Meeting.—Rev. Archibald Forder gave a very interesting address last Monday. The meeting is omitted next Monday because of the Evangelical Alliance meeting.

Boston District

Holliston.—The parsonage here has recently received a fresh coat of paint, which, in addition to a new stove and several new carpets purchased during the year, adds greatly to the comfort of the pastor, Rev. J. H. Humphrey, and family. An aged sister, Susan Harriman, who is still with the church at the advanced age of 90 years, has contributed generously towards making these improvements possible. The interest in the League has greatly increased under the presidency of the pastor's daughter, Miss Ethelwyn Humphrey. Sixteen new members have joined during the year. All the meetings are well attended. The monthly business meetings are held in connection with a social gathering, and are occasions of much pleasure to all who attend.

Dorchester, Stanton Ave.—This church has repeatedly done nice things in expression of admiration for the pastor. Last May he was sent to the General Conference. For Christmas his people gave him \$150. Rev. L. A. Nies is having a very happy and successful pastorate.

East Douglas.—The new church at this place will be dedicated, Jan. 17, of which a more particular notice will be given in the next issue.

Cambridge District

Charlestown, Trinity.—On Dec. 22, this church held a "Holiday Home-coming," under the auspices of the Conference Board of City Evangelization. Former members of Trinity had been invited to attend the meeting in the old church, and a number responded. The Ladies' Aid Society furnished a substantial supper, to which present and former members sat down. After supper the present pastor, Rev. E. T. Curnick, called the meeting to order, and read several letters of regret from ex-pastors, who were unable to be present. The chairman then introduced Dr. W. T. Perrin, who gave some tender reminiscences of his pastorate in Monument Square Church. Upon being presented, Rev. E. M. Taylor, D. D., and Rev. E. R. Thorndike, D. D., in turn spoke of their experiences while pastors of Trinity. At 8 o'clock a platform meeting was held in the interests of Charlestown's evangelization. A fine duet was sung by Miss Florence A. Bigelow and Mr. Webster Chendler. The speakers were Rev. J. H. Mansfield, D. D., Rev. E. J. Helms, and Bishop W. F. Malliea. Each of these experts in dealing with city problems presented the subject from his own point of view, and the result was a setting forth of the vital need of saving our cities and methods of work which informed, and, we trust, inspired the audience. Charlestown Methodism has some problems peculiarly its own. To the eye of reason these may seem beyond solution. Only to one with large faith does the outlook shine with much promise. Even then the conditions require heroic purpose, severe self-sacrifice, and a spirit of perfect unity and co-operation among those Methodists who remain.

Marlboro.—Rev. L. W. Adams has asked to be appointed to some other charge at the close of his third year, asking this in the face of a unanimous request for his return by the third quarterly conference. The pastorate has been very successful, but Mr. Adams believes the best work can be done in three years. The church in all departments is prosperous. The Sunday-school is its largest for many years.

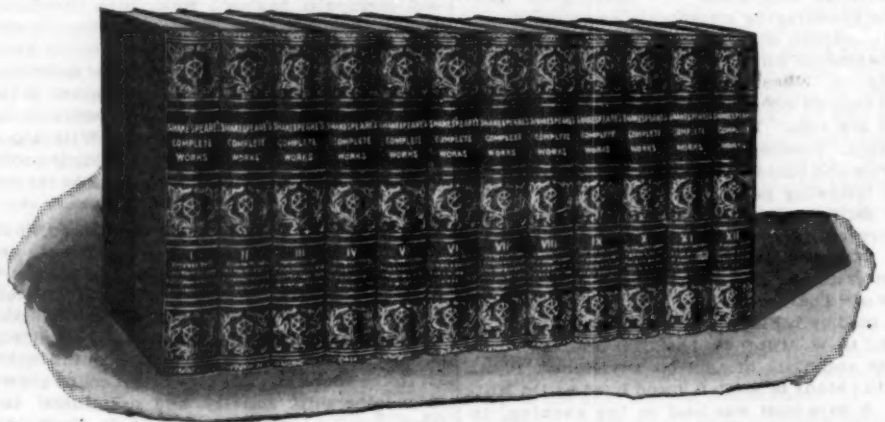
BETTER THAN SPANKING

Spanking does not cure children of urine difficulties. If it did, there would be but few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 193, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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A SET FREE

The Dr. Johnson edition, 12 vols., half red-leather binding, each book, 7x5 inches. 300 pp. The first volume contains a biographical introduction of 600 pp. The twelfth volume contains a compendium of the plays (220 pp.) and a concordance of the familiar quotations (170 pp.). The remaining ten volumes, and half of the first volume, contain the writings of this master, including his plays, sonnets and poems. The text is without notes. The set contains nearly 50 photogravures. They were published to sell at a good price.



We have been fortunate in obtaining a number of these sets, and we offer them as prizes for securing new subscribers.

We have divided each of the six New England Conferences into three classes:

- I. Churches of less than 100 members.
- II. Churches of less than 250 members, but more than 99 members.
- III. Churches of more than 249 members.

We will send one set of these books to the pastor, in each class of each Conference, who sends in the largest number of new subscribers between the publication of this offer and the first day of next March. We are thus offering eighteen sets of these books. The six Conferences are each divided into three classes, and the pastors of each class have an opportunity to try for a set of these books. We reserve the right to hold the books until the subscriptions sent under this offer are paid; and the pastors claiming the prize must have sent in at least three new names in the specified time.

Brethren, begin the canvass at once.

GEO. E. WHITAKER, Publisher,

36 Bromfield St., Boston.

The Epworth and Junior Leagues are well organized and working. Both give generously to the support of the church. The Ladies' Aid has paid nearly all its \$500 debt. About \$500 has been spent in needed improvement on the parsonage—and paid. No debts have been incurred. A number of new families have recently come into the church. Each communion service brings some new members. Congregations are at their largest. Class and prayer-meetings are spiritual. Mr. Adams provides the homes of all his people with a calendar for 1905, each month containing suitable excerpts in poetry and prose for admonition, exhortation, and inspiration.

Somerville, First Church.—The *Somerville Journal* of last week says: "The Christmas festivities of the First Methodist Sunday-school were held in the vestry last Saturday night, and were greatly enjoyed by a large gathering of scholars. The occasion was philanthropic in character, each class making a generous gift of edibles or money for the benefit of the poor. The pastor's class presented him with a handsome water-color painting by the Boston artist, W. M. Bartholomew." Special revival services are being held every evening this week, except Saturday, the pastor, Rev. George Skene, D. D., being assisted in part of these services by a band of young men from the Y. M. C. A. Mr. W. H. Miller of this church called on Monday to pay his subscription to ZION'S HERALD for the 60th year.

Woburn.—The local paper says: "Rev. Norman E. Richardson has done a truly wonderful work in receiving members into this church, 125 having been admitted in eighteen months, 30 of whom have been re-

ceived within the past three weeks (12 on probation, the others into full connection). The same activity extends to all branches of church work." For January a series of Sunday evening sermons is announced, on a neat folder, with the attractive general title of "Ringing Appeals."

East Pepperell.—Appreciation of the spirit and work of the pastor, Rev. Joseph Candlin, and his wife, by the people of this church was manifested in a genuine surprise on Thursday evening, Dec. 22, when a large number of their people visited the parsonage, and on saying good-night left five shining five-dollar gold pieces.

Newtonville.—Rev. Albert Leonard Squier issues a most excellent letter of holiday greeting, in a neat and attractive folder. Church work prospers on this charge, as it always does with this pastor.

Oakdale.—Christmas was very pleasantly celebrated. On Saturday evening, Dec. 24, the Sunday school had delightful Christmas trees fully laden with enticing fruit. The gathering of the fruit was preceded by interesting exercises appropriate to the occasion. Santa Claus was expected to be present, but was prevented by other pressing duties, and sent his wife, who

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was very heartily welcomed and well sustained the credit of the family. In the distribution of the presents the pastor, Rev. J. Peterson, and wife were remembered by various valuable gifts, besides a generous sum of money to each. Services appropriate to the day were also held Sunday morning and evening.

West Fitchburg.—The strong and helpful pulpit work, the excellent financial help, and the wise counsel in time of a great strike here, when the church was so conducted as not to suffer but rather to gain, has given Rev. James H. Stubbs a place of esteem and influence to which he is unanimously invited to return for the third year.

Fitchburg, First Church.—Rev. C. E. Spaulding is the author of a cantata entitled, "The Star of Bethlehem," which was given by the First Church Sunday-school in the Y. M. C. A. hall on Christmas evening. The Fitchburg *Sentinel* said of the presentation: "It gave a vivid impression of the event which the Christian world has just been celebrating, and to those who witnessed it, especially the younger portion of the audience, the story of the nativity will have new force and significance." The music was in charge of Mrs. J. H. Potter. Costumes and color schemes were designed by Miss Georgianna Jubb. Calcium light illustrations were furnished by Rev. A. T. Kempton, the lecturer. A long list of characters co-operated with Mr. Spaulding to represent his work in a reverent and beautifully entertaining spirit.

Arlington Heights.—The elder was present and held the third quarterly conference, Friday evening, Dec. 29. Reports showed that there had been good progress in all the departments. The building committee reported that all the bids for the new church were in. On New Year's Sunday a new individual communion set was dedicated, which is the gift of a relative of the pastor. On Christmas the pastor, Rev. D. W. Rust, was remembered by his people with a generous purse of money. Few churches of its size can show a larger proportion of men active in the work than this young church. The music on Sunday morning is furnished by a male quartet composed of members of the official board.

Newton Upper Falls.—Last Sunday, Jan. 1, 7 were received on probation and 4 baptized. Four were heads of families. At the third quarterly conference, Rev. O. W. Scott was unanimously invited to return as pastor another year. Christmas passed pleasantly. The superintendent of the Sunday-school, Oscar E. Nutter, who has just received his fifteenth reelection, was delightfully remembered. The pastor received a purse of gold, and Mrs. Scott was the recipient of some choice china from her large Sunday-school class. The condition of the work is very encouraging.

Lynn District.

Melrose.—If the expressed unanimous wish of his officials is heeded, Rev. Charles H. Stackpole will return for the fifth year.

Winthrop.—The Gospel Ten of Boston University School of Theology conducted services here from Friday to Sunday, Dec. 16-18. Their sermons were earnest and evangelistic, their personal work tactful and winning. Both in Sunday-school and Epworth League these men were very helpful. A second engagement is being arranged. The Ladies' Union is doing excellent work. At a sale held in December \$200 was realized. The Woman's Home Missionary

Cancer of the Breast no longer incurable — How Mrs. Geo. Ampt, of Aurora, Ind., was Cured.

Aurora, Ind., June 29, 1904.
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Society is having a prosperous year. Rev. J. E. Waterhouse is proving to be the right minister in the right charge.

Malden, Belmont Church.—The Ladies' Aid Society has always been a most effective helper in this church. A sale recently held by them netted something more than \$400. This sum will be used to pay the balance of their subscription of \$1,000 for the completion of the auditorium. The "Gospel Ten" from the School of Theology, Boston University, will spend the week from Jan. 2 to 8 inclusive, in aiding the pastor, Rev. Dr. George S. Chadbourne, in special services. The prospect of good from this effort is encouraging.

Swampscott.— "The handsomest auditorium in Swampscott," is now the verdict concerning the renovated Methodist church. The audience-room has been frescoed and painted, new carpets laid, new gas fixtures put in, a fine method of ventilation provided, and a new Estey organ installed. The cost of all this improvement was \$1,000, all of which is paid for. The spiritual life of the church has not been neglected during these material changes. Several young people have been baptized and received on probation. Rev. William Full, the pastor, who has quite recovered from his recent illness, was well remembered at Christmas. N'IMPORTE.

Springfield District

Granville.—Mrs. Lavinia M. Beach died in Granville, Dec. 9, 1904, at the advanced age of 95. Converted at the age of twenty-one, she has for almost seventy-five years been a member of the Methodist Episcopal Church. For many years she has contributed not only of her means, but of her strength and influence, to the work of the church. An obituary will shortly be prepared by her pastor, Rev. W. T. Hale.

"History has not a place in the margin even," once said Dr. Channing, "for the minister and the school-mistress." But history has largely been made, and is largely being made, by the minister — and also by the school-teacher, who in these days is more often a woman than a man. In this work of history making the editor, too, has some part. In fact, history — that vague, valuable thing — is made by a good many people. Hence the conceit of a class in the community of workers is altogether out of place. All are "members one of another," all function this way or that way in the toiling mechanism of the social body.

Life's turning points are not always points of retreat, of beginning the backward march over ground already traversed. But let us remember that it is better even to retreat than to go forward in the wrong way.

Not the least attraction of that future life toward which we are hastening is its mystery, its unknowableness. If we knew just what heaven would be, the thought of it would not so rouse the reverent imagination and kindle the heart of the believer.

CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso. at Willimantic Feb. 6-7
Augusta Dist. Conf. at Oakland, Feb. 28-March 1

NOTICE.—Rev. A. C. Dixon will speak at the noon meeting in Tremont Temple next Monday, Jan. 9, on "Types of Unbelief Ancient and Modern," and Mr. Lewis E. Smith will sing.

NOTICE.—The right man can find employment in the Mitchell District, Dakota Conference, by addressing Dr. J. O. Dobson, Mitchell, S. D. An important circuit of two appointments, both on the railway. Healthiest climate in the world.

J. O. DOBSON.

CONFERENCE TEMPERANCE SOCIETY.—A meeting of the N. E. Conference Temperance Society will be held, Jan. 9, in Wesleyan Hall, directly after the Preachers' Meeting.

J. F. ALLEN, Pres.
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A MAN FOR THE RIGHT PLACE.—A son of a former member of New England Conference, a Christian man, would like a position as a caretaker for an aged couple, to do chores, care for horse and cow, or labor on a small farm, or, in some other department of service suited to his condition, render acceptable service.

(Rev.) GEO. WHITAKER,
Room 4, 36 Bromfield St., Boston.

Marriages

PLUMMER—ROBINSON—In Foxcroft, Me., Dec. 26, by Rev. H. W. Norton, Allen Isaac Plummer and Iva Mae Robinson, both of Foxcroft.

BACHELDER—HATCH—In Hallowell, Me., Dec. 26, by Rev. W. Canham, Walter F. Bacheider and Nellie E. Hatch, both of Hallowell.

KNIGHT—BEAIS—At People's Temple parsonage, Boston, Dec. 29, by Rev. Charles A. Crane, Hardy J. Knight and Ethel M. Beais.

TAYLOR—BAKER—At Sanford, Me., Dec. 24, by Rev. Alex. Hamilton Robert Taylor and Annie Baker, both of Sanford.

W. F. M. S.—The quarterly meeting of the New England Branch of the Woman's Foreign Missionary Society will be held in the Auburndale Church, Wednesday, Jan. 11, at 10 a. m. Speakers: Dr. Belle Allen, Miss Clara Collier, of Chelms, West China, Miss Ethel Strawn, of Mexico, Miss Lavinia Dodge, and members of the LaSelle Missionary Society. Boston & Albany trains leave South Station at 9 and 9:22 a. m. Those leaving by electric from Park St. Station stop at Melrose St., Auburndale.

MARY LAWRENCE MANN, Rec. Sec.

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1905 JULY 1905

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OBITUARIES

Tho' winds blow chill
And snowflakes fall,
A Father's will
Is over all.

Tho' hearts grow cold
With pain and sorrow,
The promise old
Brings glad tomorrow.

Not dead, not lost,
Those gone before,
Tho' tempest-tost,
Our hearts are sore.

As flowers of spring,
They come again,
And bring clear shining
After rain.

— Unknown.

Loomis.—Mrs. Mary F. Loomis, widow of Rev. Francis A. Loomis, was born in Yarmouthport, Mass., Aug. 29, 1830, and passed to her reward, from East Greenwich, R. I., Nov. 4, 1904.

Her father was Benjamin Rider, of old-time Methodist stock. In 1856 she married Thomas Percival, by whom she had one son, Milton, who survives. In 1871 she was married to Rev. Francis A. Loomis, of the New England Southern Conference. On account of feebleness Mr. Loomis retired from active service and moved to East Greenwich, R. I., in 1876, where they resided until called to their eternal home.

Something over a year before she died Mrs. Loomis fell upon the ice and dislocated her hip, and had not been well since. Shortly before Mr. Loomis died in June she was taken with an illness from which she never recovered. During all her sufferings and last sickness she was sweet, patient and Christlike, and always ready to go; repeating over and over in her last hours: "Blessed assurance, Jesus is mine."

Mrs. Loomis was a woman of strong faith in Christ, interested and active in every good work. For fourteen years she was president of the local chapter of the W. C. T. U. in East Greenwich. She was faithful to every demand upon her—faithful in the home and family, faithful in the local affairs of the community, faithful in the church which she had pledged herself to support, faithful to the Master whom she delighted to serve.

The funeral was held, Nov. 6, from the church. Rev. L. G. Horton offered prayer. Remarks were made by Rev. J. Ellis Hawkins, Dr. Daniel A. Whedon, and the pastor. She will be greatly missed, yet we glory in her labors and her reward.

JEROME GREER.

Newton.—Dr. Adin H. Newton was born in Castleton, Vt., June 23, 1817, and died in Everett, Mass., July 5, 1904, in his 88th year.

He was married in 1844 to Miss Susan Angenette Hatch, who, with their children—Hon. H. H. Newton, Mrs. Ellen Patterson, Dr. Casneau Newton, Miss Jennie Newton, and Dr. A. H. Newton, Jr.—survives to mourn her loss. He engaged successfully in various business pursuits in early life. At twenty-five years of age he entered the ministry of the Methodist Episcopal Church, and his appointments were Hingham, Westport, and Truro. His health being impaired, he then retired from the active ministry, and engaged in the practice of medicine in Chatham, Provincetown and Everett. He was a member of the State Legislature of 1857. As preacher, physician, legislator, he won and held the respect, confidence and love of all whom he served. He built the church at Truro. He was counsel, ever wise and just, in many church trials. He was in constant demand for the preaching of funeral sermons even after ill-health had withdrawn him from the active ministry. His wide medical practice brought him the loyal friendship of a multitude of people who valued him as a superior physician, but more as a godly man and as a Christian friend. His large sympathy for all in need led him into very active relations with the anti-slavery movement and with the temperance work.

His strong, fine face revealed a noble spirit. "He is an Abraham Lincoln type of a man," was said of him repeatedly. He was the friend and companion of many of the leaders of his day in church and state, and in his intelligent grasp of the spirit and movements of his day, as a logician, and above all in his faithfulness to life's highest inspirations and ideals, he was, so his many friends say, the peer of the best of

them. Intensely loyal to his own convictions, he yet held a large charity toward those with other views than his own. Severe in his arraignment of injustice and wrong, he was yet gentle and kind toward all whom he could help. His heart and life were patterned after his Master, and, like Him, he went about doing good. "It is the deed, and not the creed, would help us in our utmost need."

His last days were given to his home, his precious wife, children and grandchildren. His last words were to the children of his heart and to the wife of his love. Loving, he was born of God. He knew Him whom to know aught is life everlasting. "All that is at all, lasts ever past recall. Earth changes; thy soul and God stand sure." "Servant of God, well done!" Thou art crowned at last! "He that followeth Me shall not walk in the darkness, but shall have the light of life." J. W. J.

Nickerson.—Melvina Cook was born in Provincetown, Mass., Oct. 12, 1817, and passed to her heavenly home, from Pittsfield, Mass., Nov. 13, 1904.

Early in life she was converted and joined the Methodist Episcopal Church in her native town. Dec. 11, 1836, she was married to Francis Nickerson, who departed this life Nov. 22, 1888. She removed to Pittsfield in 1858, where she resided until she went to join the celestial hosts above.

Mrs. Nickerson was a woman of quiet, unobtrusive ways, and yet exercised, wherever she went, a powerful influence for good. All who knew her beheld in her daily life a beautiful manifestation of the most excellent traits of Christian character. There was an unusual degree of kindness, unselfishness, and devotion to her friends, and great tenderness of affection, combined with a confiding, childlike trust in her relatives and intimate friends. She lived not alone for herself and family, but for Christ and the church, and was interested in every good work. For many years she was a teacher in the Sunday-school and a class-leader. She was one of the first of that little band of devoted women who organized the W. C. T. U. She was an active member of the Woman's Home and Foreign Missionary Societies; also interested in local home work for worthy poor, and in the House of Mercy hospital work. Many a troubled soul was cheered by her loving counsels and words of Christian sympathy. Although she abounded in good works for others, she never neglected her home duties, but performed them with the same care and promptness that marked her every act in life. "Her children rise up and call her blessed."

For more than fifty years she was a subscriber to and deeply interested reader of ZION'S HERALD. For some years she was unable to attend the public and social means of grace because of infirmities incident to advanced years, but she bore the deprivation with Christian fortitude and never lost her trust in the goodness and love of her Heavenly Father, seeming to grow more and more like Him who, she believed, was preparing a mansion for her in the house not made with hands, eternal and in the heavens.

Nov. 26, 1902, she was stricken with apoplexy, and so severe was the stroke that she was never able to help herself afterwards, but was confined to her bed for nearly two years. Although she did not seem to suffer from acute pain as do some, she suffered severely at times from weariness and nervousness. Yet she never complained, but endured as seeing Him who is invisible. One day, after a restful sleep, she said to her daughter, who ministered to her during all her sickness: "I think I am half way to heaven. I shall meet with those who have gone on before. I love the Lord with all my heart." At another time she said: "What a wonderful Saviour I have found. He has promised to be with us to the end." At another time she in an ecstasy of delight exclaimed: "Victory! Victory!" and, raising her hands, she repeated: "I have got the victory!" As the infant sinks fearless on the bosom of its mother, so did she repose her spirit on her merciful Saviour, for she had caught a glimpse of the beautiful city of our God, and she could say: "I am ready to depart and be with Christ, which is far better." Her last whispered word was "Peace."

She is survived by a son and two daughters: Joshua Nickerson and Mrs. Joseph Wood, of Pittsfield, and Mrs. Eben Higgins, of Boston.

SAMUEL E. HOWE.

Parmenter.—Lyman Parmenter was born in Pittsfield, Vt., April 1, 1818, and died in Rutland, Vt., Nov. 14, 1904.

He was a member of the Methodist Episcopal Church from early manhood, a worthy, consistent, steady-going Christian man, and for many years a steward in the church. It is not known to the writer under whose ministry Mr. Parmenter was converted, but the date was previous to the organization of the Vermont Conference in 1845.

He married Olive Reynolds, and to them were born four children. In 1861 a great affliction came to them in the loss of their three children from scarlet fever within two weeks' time—Wilbur, Julius, and Ina, aged respectively two, eighteen, and six years. In 1865 another son was born to them. Another bereavement came in 1866 in the death of the wife and mother. The second wife was Martha Harrington, and she proved a worthy helper and good mother. By diligence and frugality a good farm property was accumulated, and the son was well trained for future usefulness. The second wife died in 1887.

During recent years Mr. Parmenter has been repeatedly seriously ill, and his eyesight became defective, so that he was obliged to refrain from the ordinary pursuits of life, but he very much enjoyed his home with his son, Byron, his friends, and the church privileges. His son having had a desire for many years for some other kind of life than that of a farmer, and his wife not being in the vigorous health required to care for a dairy farm, it was thought best to make a change. So the farm was sold and a home was purchased in Rutland last spring. Mr. Parmenter was in his usual health during the summer, but with the coming of the cold weather there was a gradual weakening of the forces of life until the end came very peacefully. He died as he had lived, without fear, trusting in the Lord; and all who mourn his departure are confident that he has gone to the better life and home of heaven.

The funeral service was held in the old home church at Pittsfield, Nov. 16, and the body was laid beside the other members of his family who had previously departed this life.

WM. N. ROBERTS.

Eastman.—Mrs. Esther Louisa (Rice) Eastman, wife of Hubert Eastman, died in her home at North Haverhill, N. H., Nov. 20, 1904, after an illness of only twelve days. She was born in Dover, Vt., Dec. 18, 1818.

When five years old her family moved to Worcester, Vt., and this was her home until her marriage to Hubert Eastman in 1847. She was born into the kingdom of God early in life and connected herself with the Congregational Church in Worcester, Vt. Later she became a member of the Methodist Episcopal Church in North Haverhill, in the communion of which she remained to her death. Mrs. Eastman "walked with God." She "kept the faith," and finished her course with joy. Burdens and sorrows came into her life; but "none of these things moved her." She bore them with a Christian fortitude worthy of exact imitation. Among her many pronounced Christian traits was her delight in the law of the Lord. In it she meditated day and night. She verily fed on the Word. No wonder that she was rich in thought and in Christian experience. She hated sin in every form, and had no honeyed words to offer in its defence.

For the last year and a half of her life she was unable to attend the church services; but her home on the Lord's day was a sanctuary to

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her worshipful spirit. And now although her Christian race is run, and she has entered within the veil, she has left behind her memories as precious as ointment poured forth, not only to her family, but also to the church and community in which she lived.

Mrs. Eastman leaves, to mourn their loss, an aged husband, with whom she walked for fifty-seven years, and two adult children. May the Christ of the wife and of the mother come to them with His loving comfort in this sad hour, and enable them "to look not at the things which are seen which are temporal, but at the things which are not seen which are eternal!"
O. U. DUNNING.

Wilder. — Sophia Greenwood, wife of Christopher W. Wilder, was born in Bethel, Me., July, 19, 1830, and passed to her reward from Conway, N. H., Nov. 6, 1904, aged 74 years.

She was the youngest child of a large family. She passed the days of her youth in Farmington, Me. Nov. 25, 1852, she was united in marriage with Mr. Wilder, at Bridgton, Me. They came immediately to Conway, where Mr. Wilder had settled two years previously. Here they have since lived, most happily and most helpfully. They had four children, one of whom — Fred Greenwood — departed in infancy; two others, a son and a daughter, passed away after they had left the parental roof to establish homes for themselves; and one — Henri P. — still survives.

Early in life Mrs. Wilder made a public profession of religion. In 1866, when the Methodist Episcopal Church was organized here by Dr. I. S. Cushman, she united with it by letter from the church in Haverhill with which she had been connected, and she ever remained a consistent member thereof. She was active in the work of the church until increasing years made necessary the surrender of the burden to younger hands. She was a lifelong member of the Ladies' Circle, and gave freely to it of her thought, time, and efforts. Living so near the parsonage, she was ever among the closest friends of the minister's family. Above everything else she was a home-loving and a home-making woman, and in the family circle she will, of course, be most missed. She was a loving and faithful wife and a self-forgetful mother.

For months Mrs. Wilder had been failing gradually from a heart trouble, but was confined to bed only a few days before her translation. The final moments were quiet and peaceful, and she fully realized that the time of her departure had come. The funeral services were held at the residence on Wednesday afternoon, Nov. 9, and were conducted by the pastor of her church, assisted by Rev. T. J. Lewis, pastor of the Congregational Church. Appropriate hymns were rendered by a ladies' quartet. The floral tributes were many and beautiful. At the cemetery, overlooking the village which had so long been her home, the committal service was used, and she was left with her Saviour and her God.
T. P. B.

Nash. — Entered into life, Oct. 19, 1904, in Jericho, Vermont, Nancy Maria Kennedy, widow of Daniel Chittenden Nash.

Mrs. Nash was the eldest daughter of Hon. Samuel Barne Kennedy, of Bolton, Vt., whose home, and that of his father before him, was the home of every Methodist preacher traveling that way; and the first camp-meeting held in Vermont was held in that place.

Mrs. Nash was born, July 4, 1817, and on Dec. 18, 1846, was married to Daniel C. Nash, of Jericho, and went to live in the quaint old farmhouse which has been her home for fifty-eight years. She began the Christian life at the age of fourteen, and was a faithful and honored member of the Methodist Episcopal Church for seventy-three years. She was a member of the Order of the King's Daughters for many years, and was buried with the little silver cross, the badge of the order, among purple violets, upon her breast. Of a deeply spiritual nature and an affectionate and gentle disposition, her whole life, as daughter, sister, wife, mother and grandmother, has been a benediction; and her children and grandchildren "rise up and call her blessed." An ardent lover of nature and of

beauty in everything, her life, in spite of its seeming limitations, has been rich and full, and her refining and uplifting influence has been widely felt. Some one has said, "This learned I from the shadow of a tree, which to and fro did sway upon a wall, our shadow selves, our influence, may fall where we can never be."

She is survived by her three children — Vinson K. Nash, of Woonsocket, R. I.; John K. Nash, of Burlington, Vt.; Amy A. Nash, of Jericho, Vt. — three grandchildren, who grew up in her care from early childhood, and two great grandchildren.

The faithful, loving care of her daughter has sustained, comforted and prolonged her declining years, and she has gone home "like a shock of corn fully ripe." Although keeping in touch with the affairs of the day, yet she has longed to "depart and be with Christ, which is far better."

She was buried beside her husband in the cemetery at Jericho Centre, Oct. 21. The funeral service, which was held in her home, was conducted by Rev. Mr. Bradford, of Jericho. A quartet of neighbors and friends sang hymns she loved, and after a short address the pastor, by request, read a most appropriate poem, entitled, "The Homemaker," by Mrs. A. D. T. Whitney. The casket was covered with roses and other flowers, gifts of loving friends, and a rose was in her hand.
S. K. L.

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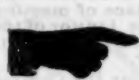
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Editorial

Continued from page 9

Topeka Branch of the Woman's Home Missionary Society as a "Christianity," a request having been made at the last meeting of the Topeka Branch asking for a special Christmas offering for the support of Miss Morgan.

— Rev. Dillon Bronson writes from Cannes, under date of Dec. 18: "I am a doctor says Mrs. Toulmin can go to India with us, and I hear good news in my father in Iowa, so we have changed our plans and sail for Colombo from Marseilles on P. and O. steamer 'Mongolia,' Dec. 30, to return from Bombay, March 17, hoping to reach Boston for Conference. We are indeed homesick, but feel we must see India, and leave Japan and China for another time."

— Dr. E. M. Taylor, field secretary of the Missionary Society for the Eastern Division of the United States, returns to Boston for the holiday season from a very successful missionary campaign in New Jersey, Central Pennsylvania, Virginia, North Carolina and Tennessee. He reports the outlook for missions in these regions for the coming year as very flattering. Our church is catching a vision of the world-wide opportunity. Dr. Taylor starts at the opening of the new year for similar work in Central and Northern New York. The Parent Board has assigned to Secretary Taylor the missionary anniversaries at the following Spring Conferences: Philadelphia, Baltimore, Newark, New York and New York East.

BRIEFLETS

Inauguration of the Epworth League Column on page 24.

It is a touching fact that, up to date, the fund which Dr. Bragdon contributed to supply this paper to those who greatly desired it but were unable to pay for it, has secured the HERALD for three ministers' widows. This fact will appeal deeply to the generous donor, for his mother was a Methodist minister's widow, and for many years, with several children dependent upon her, she had to contend with pinching poverty and destitution.

Speaking of the circulation of our church papers, Bishop Moore says: "Were I a pastor, I would show the paper from the pulpit, and expatiate upon the advantages to be realized from its columns. I would take it with me in my pastoral visitations, and leave no stone unturned to introduce it into every home. Were I a layman, I would co-operate with my pastor, and use my influence constantly to increase the circulation."

Garrett Biblical Institute takes pleasure in announcing that Bishop McDowell has promised to deliver a course of eight lectures during the Summer School, which will begin July 5 and continue until August 18. Lectures upon literature will also be given by E. L. Blake, literary editor of the Chicago Record Herald, and by Tiffany Blake, literary editor of the Chicago Evening Post.

Lynn is the Mecca of Methodism in New England. Boston Street Church, of that city, has just published a history of the fifty-one years of its existence, and, as a background, a history of the beginnings of each of the other nine churches of Lynn. It is especially rich in accurate records of Jesse Lee's advent to Lynn, and his planting there the first of the Methodist churches of Massachusetts. Rare pictures of the

earliest churches, etc., enrich the little volume, which may be had of Rev. W. H. Meredith, 319 Boston Street, Lynn, by enclosing 50 cents to cover actual cost and postage. The edition is small, therefore send promptly.

A copy of the Twenty-third Annual Report of the Board of Managers of the Woman's Home Missionary Society is just laid upon our table. It is in an abridged form, much more convenient for ordinary use than the bulky volume containing the full report, of which a limited number only will be issued for the convenience of officers. Miss Stratton has the abridged Report at Headquarters.

Dr. Bishop is inspiring fresh hope in the friends of Montpelier Seminary. During the first term, just closed, there were in attendance over 150 students, and \$1,400 of the indebtedness was paid, with money in sight to pay more. The winter term opens with a good attendance.

The Michigan Christian Advocate of last week says: "A presiding elder in a nearby State has mapped out a campaign for himself whereby he hopes to put 1,000 more Advocates on his district." May the tribe of that kind of presiding elder increase!

Reliable representations have come to this office concerning the permanent results of the recent week's evangelistic services conducted by Rev. J. M. Leonard, D. D., at St. James Church, Springfield. These words will probably surprise Dr. Leonard more than any one else who reads them. We are informed that the preaching was inspiring, and the whole influence of the meetings healthy and permanent. Last Sunday, as a partial ingathering, 26 were received. Many important persons in the community and congregation holding church letters have connected themselves with the church, and have already assumed and are earnestly bearing its burdens. While we are asking so earnestly how to carry on aggressive evangelistic work, Dr. Leonard has presented a convincing object-lesson.

Presiding Elders' Convention

ONE OF THEM.

The third annual convention of the New England Presiding Elders' Association met in Jacob Sleeper Hall, Boston University, Dec. 28-29. A varied and full program had been provided by the executive committee, including such interests of church work as should command the earnest attention of the presiding elder. The papers read were prepared with the manifest care that conciseness, condensation and kernel work demand. The discussions were frank, searching and helpful. The presence and addresses of distinguished visitors, including Bishop D. A. Goodsell, Bishop W. F. Mallalien, Missionary Field Secretary E. M. Taylor, and Rev. T. S. Henderson, of the New York East Conference, corresponding secretary of the Association for Aggressive Evangelism, were of a most inspirational character, and were thoroughly appreciated by all who heard them. After Dr. Taylor's address, in which he congratulated the elders on their organization, exhorted the Association to stir the Conferences to a larger benevolence according to their means, and proposed to them the advisability of holding a missionary convention, the Association voted unanimously and heartily that May would be the time, and Boston would be the place, for such convention, and that it should be held. All details of the proposed convention are left to the missionary committee, which will have it in hand.

In the afternoon of Wednesday, the session was opened by a delightfully impressive communion service, conducted by Bishop Goodsell, after which he gave us his "Message." In this address, interesting and important to a marked degree, the Bishop called attention to certain

crying needs of the church, especially in New England, on account of which he felt there is a serious tendency to lose distinctive features from the life of the Methodist Episcopal Church. A conference relative to the promotion of greatest efficiency in our deaconess work was also conducted by Bishop Goodsell. The consensus of opinion was that this work should be under the control of the church through the Bishops. By consent Edward Tallmadge Root addressed the convention upon the subject of "Church Federation."

The evening session on Wednesday was of particular interest and entertainment, devoted to a "Model Quarterly Conference." We would not attempt to give a description. It amounted to a quarterly conference mosaic.

We were honored by the presence of Dr. Rishell of the School of Theology at the evening session. He seemed to enjoy that "quarterly conference," and we enjoyed his presence and the hearty invitation he brought us to hold our morning session at the "School" on Mt. Vernon Street, and to make that the place of our meeting next year. The invitation was heartily accepted, so we purpose meeting next year during term time at the School of Theology.

The session of Thursday was occupied with papers upon the general topic, "Aggressive Evangelism." At this time Dr. Henderson gave us a most incisive and practical talk on "Denominational Evangelism." We can give but the merest outline of this address: Denominational aggressive evangelism is the only aggressive evangelism that is of a thoroughly practicable kind. For this there must be hearty co-operation on the part of the pastors. The presiding elders must lead in this work, and the pastors must follow. The laymen, too, must needs be enlisted to attain best results. That this may be carried out there should be a Conference commission to have charge of the work, said commission being composed of the presiding elders and a live, aggressive layman with a religious experience, from each district. Well-organized, prayerful, Christly endeavor seemed to be the pith of Dr. Henderson's plan. The address was packed with stirring thought, especially while the splendid success of the plan as worked out in the New York East Conference was being unfolded. A hearty vote of thanks was extended to the Doctor for his very helpful discourse.

The address of Bishop Mallalien next engaged the attention of the hearers. The Bishop was at his best, and as he gave some account of his recent personal work among the Bishops, among the presiding elders, and among the churches, Sunday-schools, camp-meetings and Conferences, we felt that for a "super-annuated" Bishop he was splendidly, persistently, and characteristically active. The address was finely illustrated by personal experiences and observations that intensified its value.

Evangelist Deveneau was also a visitor, and he addressed the convention upon the work of the church among the French people in New England.

Every paper presented was worthy of special mention. The discussions were wide-awake and suggestive. The devotional services were uplifting and refreshing, and the association together was rich because of social and brotherly ties which aforesaid the New England eldership knew nothing of because not brought together as a body. New England Methodism ought to feel the influence, impulse and impetus of these annual meetings of her presiding elders.

The officers of the association for the ensuing year are: President, J. M. Leonard, New England Conference; vice-president, A. J. Coultas, N. E. Southern Conference; secretary, Thos. E. Jones, East Maine Conference; executive committee, the presiding elders of Concord, New Bedford and Boston Districts. There were sixteen members of the association present. The Maine Conference alone was not represented. We missed our brothers. Sickness and other unavoidable circumstances prevented. May another year give them the opportunity to bless us with their presence!

The following resolution was presented and unanimously adopted:

We, the presiding elders of New England, in our annual meeting, desire to express our appreciation of the kindness of Boston University in furnishing us with a place of meeting; and also our obligation to the janitor of the First Methodist Episcopal Church for preparing the table for the Lord's Supper.

C. S. NUTTER, for the Committee.